



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

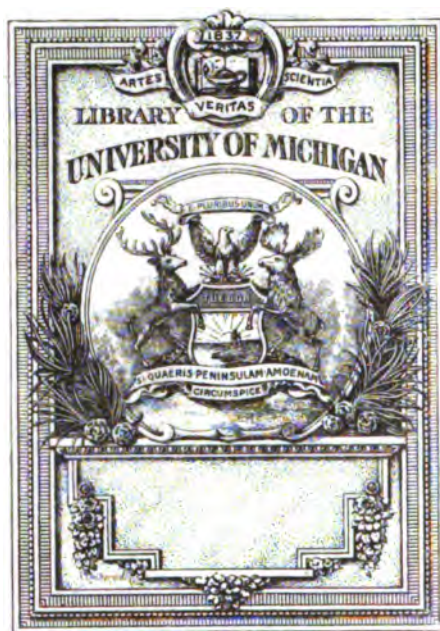
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

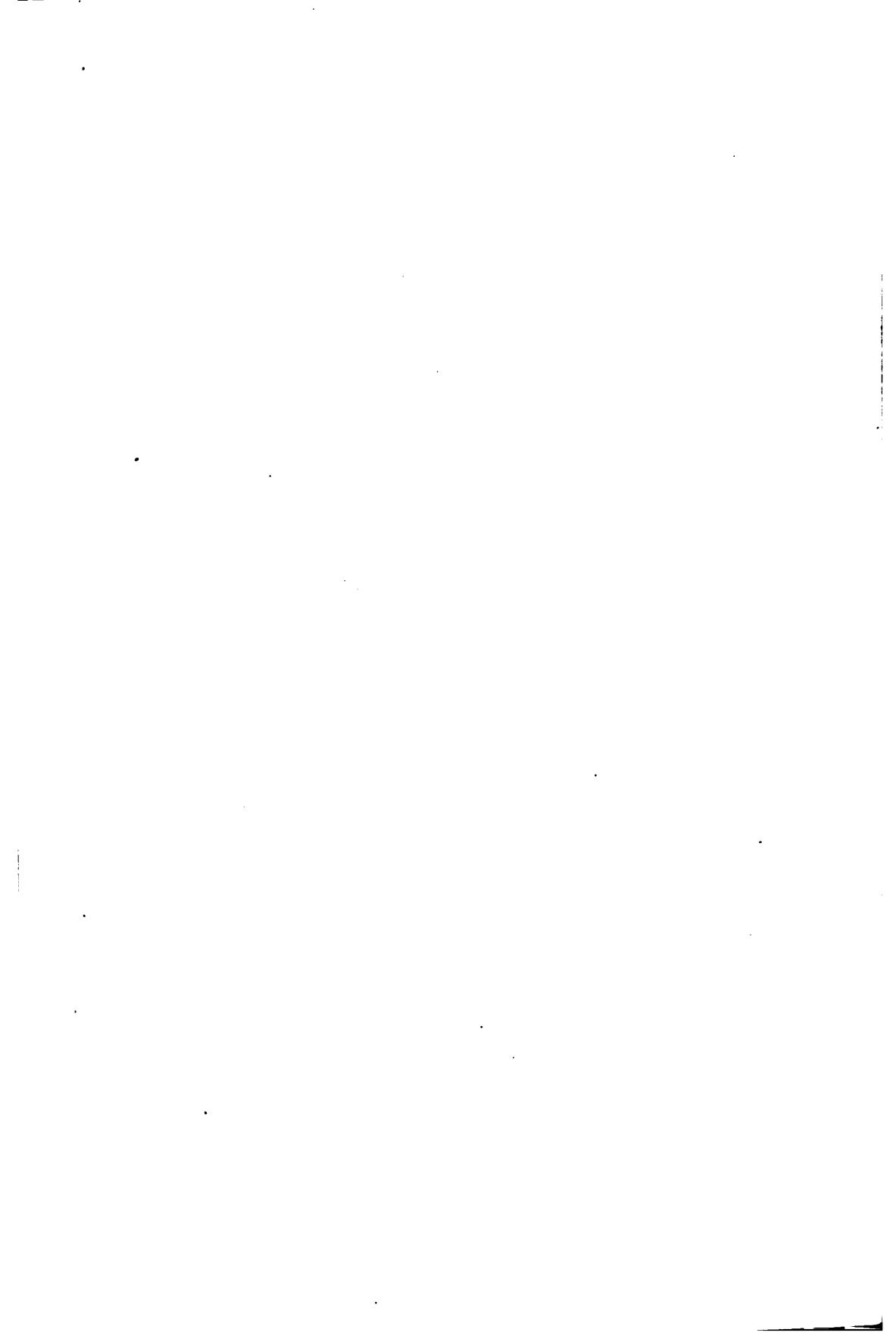


THE GIFT OF
Dartmouth College

LD

1446

.1904



DARTMOUTH HALL CORNER-STONE



DARTMOUTH HALL

Erected 1784-1791. Destroyed by fire February 18, 1904

EXERCISES AND ADDRESSES

ATTENDING THE

Laying of the Corner-Stone

OF THE

New Dartmouth Hall

AND THE

VISIT OF THE EARL OF DARTMOUTH TO THE COLLEGE

OCTOBER 25 AND 26, 1904

EDITED BY ERNEST MARTIN HOPKINS

SECRETARY TO THE PRESIDENT

HANOVER, N. H.

Printed for the College

1905

THE UNIVERSITY PRESS, CAMBRIDGE, U.S.A.

LIST OF ILLUSTRATIONS

DARTMOUTH HALL	<i>Frontispiece</i>	
JOHN WENTWORTH	<i>Facing page</i>	8
LAYING OF THE CORNER-STONE OF THE NEW		
DARTMOUTH HALL	"	14
ELEAZAR WHEELOCK	"	24
SAMSON OCCOM	"	32
JOHN THORNTON	"	42
WILLIAM LEGGE	"	50
GRAVE OF ELEAZAR WHEELOCK	"	75
WILLIAM HENEAGE LEGGE	"	78
ARMS OF THE SECOND EARL OF DARTMOUTH .	"	90
WASHINGTON'S BOOK-PLATE AND ARMS . . .	"	92

INTRODUCTION

INTRODUCTION

AT the time of its burning — Thursday morning, February 18, 1904 — Dartmouth Hall was probably the most interesting and characteristic college building in the United States. Others were older or costlier, but none so intimately connected with all the history and life of an institution of learning. From 1786 to 1828 it housed nearly all the work of the College, and in the succeeding years, rising above the broad campus, in the middle of the "old row," its graceful proportions and unsurpassed belfry stood constantly, in the mind of every Dartmouth man, as the innermost shrine of his academic love.

Externally, the hall, in its earliest and latest years, was recognized as one of the best examples of college architecture of the colonial period; somewhat similar (and the only two remaining) buildings being Nassau Hall at Princeton, which has been twice burned, and University Hall at Brown. Though Eleazar Wheelock's original plan for a stone or brick building was relinquished, his attendant plan of using Nassau Hall as a general model was carried out in detail. The proportions of Old Dartmouth, however, notwithstanding its less expensive material, have been declared by architectural experts to be more artistic and impressive than those of its model. The building as originally constructed, says Mr. Chase, "was reputed the largest of its kind in New England." Its interior was several times modified and improved, but its exterior remained practically the same from the beginning.

For forty years Dartmouth Hall met nearly all the College requirements for recitation rooms, dormitories, libraries, and apparatus. From 1791 to 1840 the College and society libraries were kept in it. From 1799 to 1811 the Medical School occupied portions of the building. Until 1828 there was a museum on the third floor. Of late years the first and second floors of the building were used principally for recitation purposes by the departments of Latin, Greek, French, and German, leaving only the third floor for students' rooms.

The portion of Dartmouth Hall about which centered the most varied emotions was the Old Chapel. This was evolved by a remodelling of two stories in the central portion of the building in 1828, when the wooden chapel standing in front of Thornton was removed. From this date until the erection of Rollins Chapel in 1885 this Old Chapel was the center of the religious life of the College. Here met, for morning prayers, all the classes from that of 1829 to that of 1888. Here for many years, also, the classes gathered for oratorical work, and on Wednesday afternoons successive generations of seniors addressed the College in Rhetoricals. Here too, from early days were held mass meetings to arouse enthusiasm for various branches of undergraduate activity, and seldom did the attempt fail; and here, until the construction of College Hall, occurred the exercises of "Dartmouth Night," the annual event which has done so much to promote the Dartmouth spirit. It was used for an athletic meeting the very evening before the fire.

Old Dartmouth was thus hallowed by sentiment and revered by association. Even its faults of inner construction and the innumerable pranks played within its ancient walls gave it a personal character and endeared it to thousands of alumni. It was "the only link which Dart-

mouth had, physically, with its early days." The names of nearly all of the famous graduates are inseparably connected with it. The picture of Dartmouth Hall is a permanent part of the brain of every Dartmouth man.

"When the deep current of Webster's emotions rose to the surface and flowed forth in inspired speech that moved his hearers to tears as he pleaded for the life and the independence of the College, and spoke of 'those who love it,' the tangible symbol in his mind was doubtless Dartmouth Hall."

While Dartmouth Hall was burning, a meeting of the Trustees was called to consider the best means of repairing, so far as possible, the loss. At an earlier hour even, as soon as the news of the fire had reached Boston, a call was issued by Melvin O. Adams, Esq., the alumni trustee for Boston, to the alumni of the vicinity for a rally in Tremont Temple on the following Saturday at 3 P. M. In the expressive language of the call, it was "not an invitation, but a summons." In the spirit of these words, and under the urgency of the situation, the following resolutions were adopted by the Trustees:

The Trustees of Dartmouth College, in session February 20, 1904, recognizing the great calamity which has fallen upon the College by the burning, on the morning of February 18, of Dartmouth Hall, which embodied almost from the first the traditions of the College, and which stood to the last as the embodiment in so large degree of the present and active life of the College, have placed upon their records the following resolutions, which they submit to the alumni and friends of Dartmouth College, whose unwavering loyalty they are confident may be depended upon to carry them into effect.

Resolved, that immediate steps be taken to raise funds sufficient to reproduce in more permanent form Dartmouth Hall upon the

present site, and to provide for those uses which it represented in the working life of the College.

Resolved, that in the judgment of the Trustees the sum of two hundred and fifty thousand dollars will be required to carry out these plans, of which a formal statement with suitable details will soon be put before the alumni.

Resolved, that a central committee be appointed by the President of the College to coöperate with subcommittees, to be appointed by local associations of the alumni, in raising the money required.

Resolved, that a copy of these resolutions be forwarded to the secretary of each alumni association with the request that a meeting of such association be called as early as practicable to take action upon the matter and report at once to the President of the College.

To carry out the resolution of the Trustees calling for the sum of two hundred and fifty thousand dollars, the President was authorized to appoint a central committee from the alumni whose duty it should be to coöperate with committees from the local associations. The President appointed as this committee: Melvin O. Adams, Esq., class of '71, Boston, chairman, Charles F. Mathewson, Esq., class of '82, New York, and Mr. Henry H. Hilton, class of '90, Chicago, together with Ex-Governor Rollins, to act with the committee as representing New Hampshire.

Within three months it became evident that the subscriptions had been such as to warrant the Trustees in making definite plans for the laying of the corner-stone of the new Dartmouth Hall. Arrangements, therefore, were undertaken at once, looking toward a suitable celebration of the occasion.

It had long been the wish of the Sixth Earl of Dartmouth, the great-great-grandson of the nobleman whose name the College perpetuates, to add another link to the chain of connection between "Dartmouth and Dartmouth," the first link of which had been so strongly forged by the Second Earl of Dartmouth and President Wheelock.

The present Earl is a thoroughly equipped historical student. The continuous service of the family in govern-

ment positions has led to the accumulation of a vast number of valuable manuscripts at Patshull House. Among these, and of especial interest to Americans, are the papers and correspondence of the Second Earl while Secretary for the Colonies, 1772-1775. Lord Dartmouth is at present giving much time to the supervision of the collection of manuscripts in the family archives. Among other reasons for his desiring to come to Hanover, Lord Dartmouth had particularly wished to present in person valuable manuscripts to the College, — letters sent to the Second Earl by Eleazar Wheelock, by John Wheelock, by John Thornton, with others.

The Honorable Charles T. Gallagher, of Boston, who had been in correspondence with the Earl on other matters, learned that he would consider the laying of the cornerstone an especially happy occasion for the fulfilment of his desire to come to the College and to present the manuscripts. The College on its side felt that nothing could be so appropriate as that Lord Dartmouth should be present at this time to participate in such an event as was to occur. Plans were accordingly made for the laying of the cornerstone, October 26, 1904, and for other exercises celebrating the visit of his Lordship. The arrangements were completed during the summer in a visit to the Earl by Melvin O. Adams, Esq., representing the College, and by Mr. Lucius Tuttle, representing the Boston and Maine Railroad, which extended unceasing courtesy to his Lordship and party and to the College. Under the leadership of the President of the College, the plans for the celebration were perfected. Committees were appointed as follows:

General: Professors Charles F. Richardson, D. Collin Wells, and Louis H. Dow.

Entertainment: Professors Harry E. Burton and Richard W. Husband, and Mr. Henry N. Teague.

Transportation: Professor Frank H. Dixon and Mr. Ernest M. Hopkins.

Decoration: Professor Gordon F. Hull and Mr. Edgar H. Hunter.

Processions: Professor William Patten and Colonel Charles K. Darling.

Music: Musical Director Charles H. Morse.

Historical Tableaux, Views, and Museum: Professors Craven Laycock, Herbert D. Foster, Frank G. Moore, Charles A. Holden, and George D. Lord; Mr. Charles H. Morse, Mr. Henry N. Sanborn, and Mr. Fletcher Hale.

The week marked by the laying of the corner-stone and including the visit of the Earl of Dartmouth to the College bearing the name of his ancestor, was significant to the academic world in general, but to the College itself his coming was of singular interest. Not only is Dartmouth College the sole American institution identified with a family still prominent in English life; it also stands, in a peculiar way, for the history of early attempts to educate the Indian. From Eleazar Wheelock to the Indian preacher Occom, from Occom to George Whitefield, from Whitefield to the Second Earl of Dartmouth and the representative of King George III., who gave the charter, and from the earnest band of English religionists who helped the "small college," to those dauntless men who laid its foundations in the wilderness, the chain is complete.

The Earl, upon his way to the College, made a brief visit to Boston. He was met there by men of the Boston alumni, and throughout his stay Dartmouth men acted as hosts to him and his party. The President of Harvard University and other distinguished men of Massachusetts assisted informally in his entertainment and added pleasure to those days.



JOHN WENTWORTH

Governor of the Royal Province of New Hampshire, 1766-1775
Signer of the Charter of Dartmouth College

The afternoon of Tuesday, October 25, was fair and warm, and Hanover was at her best for the time of year. College Hall and the Hanover Inn were tastefully decorated with bunting and flags, — the Stars and Stripes and the Union Jack intertwined. Over the Dartmouth Hall site was an electric arch bearing the words: "1791-Dartmouth-1904."

Lord Dartmouth, the Countess of Dartmouth, and Lady Dorothy Legge arrived by carriage early in the afternoon from West Lebanon, where they had been met and welcomed in behalf of the general committee by Professor Charles F. Richardson and Mrs. Richardson, with others. The arrival at the Inn was greeted by enthusiastic cheering on the part of the undergraduates, who were massed on the portico of College Hall, and by the ringing of the Chalmers W. Stevens Peal of Bells at Rollins Chapel. The distinguished guests were met at the Inn and welcomed to the College by President Tucker and Mrs. Tucker.

Soon after their arrival, the members of the Dartmouth party were escorted to the Oval, witnessing there a game of foot-ball between the first and second teams of the College. It was the first touch of that democratic spirit which marked the entire visit of the Earl. At six o'clock Lord Dartmouth dined with the student body at College Hall. In the midst of the dinner, the electric lights suddenly went out, leaving the room for a few moments in total darkness. The hearty singing of college songs occupied the time until the lights reappeared.

At eight o'clock the Dramatic Club gave a series of tableaux, illustrating the history of the College, at the Alumni Oval. A covered stage, decorated with red, white, and blue bunting, the College green, and electric lights, had been erected opposite the grandstand. The grandstand itself, although reserved chiefly for the guests of the

College, Trustees, Alumni, and Faculty, was extended by covered seats to accommodate the entire student body. Heavy strips of canvas were fastened about the open tops and side spaces for protection. The tableaux were as follows:

Eleazar Wheelock receiving Samson Occom at Lebanon, Conn., December 6, 1743.

Samson Occom preaching in Whitefield's Tabernacle London, February 16, 1766.

The first Trustees' Meeting, Old Wyman Tavern, Keene, N. H., October 12, 1770.

Wheelock and his College Family at Hanover, 1770.

The first Commencement of Dartmouth College, Wednesday, August 28, 1771.

The Return of Captain John Wheelock and his Company after Burgoyne's surrender, October, 1777.

The Fight for the Library against the "University" professors, 1817.

The Refounding of Dartmouth College: The Argument of Daniel Webster before the Supreme Court at Washington, March 10, 1818.

In the tableau representing Occom preaching in Whitefield's London Tabernacle, the part of Occom was fitly taken by Dr. Charles A. Eastman, of the class of 1887, the last Indian graduate. Between the tableaux there were singing and cheering by the undergraduate body, under the leadership of the Glee Club; and a series of stereopticon pictures, illustrating the origins of the College, was presented. These consisted of the following:

Eleazar Wheelock.

Document from the town records of Windham, Conn., showing record of Wheelock's birth and marriage.

The Village Green in Columbia (formerly a part of Lebanon), Conn., with site of Wheelock's mansion-house.

Village Green, Columbia, from site of Wheelock's house.
Village Green, Columbia, with site of Wheelock's church.
Burying Ground, Columbia, on land granted by Wheelock.
Elevation of Wheelock's church (begun 1747; taken down 1832).

Ground-plan of church.

Attic of present church in Columbia, showing rough-hewn oak timbers from Wheelock's church.

School-house in Columbia in 1904 (the building used by Wheelock till 1770 for his Indian school).

War office of Governor Jonathan Trumbull, Lebanon, Conn.

Governor Jonathan Trumbull and Madam Trumbull.

Samson Occom.

Occom's house, Mohegan, Conn.

George Whitefield preaching.

Whitefield's Tabernacle, London, opened 1753.

Pulpit in the Tabernacle, representing a scene during the religious riots of 1756 (from this pulpit Occom preached during his stay in England).

Whitefield's chapel, Tottenham Court Road, London, opened 1756.

Old South Church, Newburyport, Mass., where Whitefield is buried.

Interior of Church.

Rev. Nathaniel Whitaker, who went to England with Occom to raise funds for the College.

The Second Earl of Dartmouth, patron of the College.

The Dartmouth Arms.

The Dartmouth Arms with all the quarterings.

The Washington Arms.

The Sixth Earl of Dartmouth.

The Countess of Dartmouth.

Lady Dorothy Legge.

Patshull House, Wolverhampton, England, seat of the Earl of Dartmouth.

The old Wyman Tavern in Keene, N. H.

Porch of the tavern to-day.

Interior of the tavern, showing room in which first Trustees' meeting was held.

Peter Oneida's Primer.

Governor John Wentworth.

Bezaleel Woodward.

John Phillips.

John Thornton.

Samuel Gray, of the first graduating class, 1771.

Stephen Burroughs.

Colonial lottery-wheel.

Dartmouth College lottery ticket, 1784.

Dartmouth College lottery ticket, 1795.

The Old Pine.

Presidents of Dartmouth College : Eleazar Wheelock, John Wheelock, Francis Brown, Daniel Dana, Bennett Tyler, Nathan Lord, Asa Dodge Smith, Samuel Colcord Bartlett, William Jewett Tucker.

Map of the Village of Hanover in 1775.

First framed college building.

College Hall at the time of the Revolution.

Perspective drawing of above buildings.

Dartmouth College in 1803, drawn by George Ticknor when a student.

Dartmouth Hall.

John B. Wheeler (whose gift permitted the Trustees to begin the Dartmouth College Case).

Jeremiah Mason.

Room in which the United States Supreme Court met in 1819.

John Marshall.

Daniel Webster.

Motto: "Founded by Eleazar Wheelock; refounded by Daniel Webster."

The morning of Wednesday, October 26th, was rainy, but promptly at ten o'clock the Trustees and Faculty formed at the Hanover Inn, and in procession, under the leadership of Colonel Charles K. Darling, escorted the Dartmouth party to the College Church. The guests of the College, prominent alumni, trustees, and members of the faculty had seats on the platform, which was extended for the occasion. Undergraduates and alumni filled the body of the house, and the galleries were reserved for ladies. The church was decorated with American and British flags. Portraits of the Second Earl of Dartmouth and of Eleazar Wheelock were on either side of the platform. President Tucker presided over the exercises, which were as follows:

Venite in D, college chorus, Professor Charles H. Morse, conductor.

Prayer, the Reverend Samuel Penniman Leeds, D.D. 1870.

Luther's Hymn, "A Mighty Fortress is our God."

Introductory Address, President Tucker.

Historical Address, "The Origins of Dartmouth College," Professor Francis Brown, D.D. Dart., D. Litt. Oxon., of the class of 1870.

Conferring of the honorary degree of Doctor of Laws upon Lord Dartmouth.

Presentation by Lord Dartmouth of the correspondence between Eleazar Wheelock and the Second Earl of Dartmouth.

Psalm cxxxvi, sung by alumni and students.

Benediction, the Reverend Frederick D. Avery, Pastor Emeritus of the Congregational Church at Columbia, formerly Lebanon, Conn.

Continued rain somewhat altered the original plans for the afternoon, and the first of the corner-stone exercises were accordingly held in the Church, instead of at the

Dartmouth Hall site, as was at first intended. The Honorable Samuel L. Powers, '74, presided in the absence of Mr. Henry D. Pierce, '72, President of the Dartmouth Alumni Association. After music by the College chorus Charles F. Mathewson, Esq., '82, gave an address, followed by the reading of an ode by Mr. Wilder D. Quint, of the class of '87. "Men of Dartmouth," words by Richard Hovey, '85, music by Louis P. Benezet, '99, was sung by the chorus; and Lord Dartmouth made a brief address. At the close of these exercises the procession marched to Eleazar Wheelock's grave, where President Tucker paid a tribute to the founder and first president of the College, and touched upon the underlying significance of the week, when he said: "The gift of the eighteenth century to the colleges of America was the gift of the religious spirit." From the cemetery the procession marched to the corner-stone of Dartmouth Hall, where the dedicatory prayer was offered by Bishop Ethelbert Talbot, '70. Lord Dartmouth, taking the trowel from the presiding officer and placing the mortar about the stone, said: "And now in the name of the Father, Son, and Holy Ghost I declare this corner-stone well and duly laid. *Floreat et haec nostra domus esto perpetua.*" The peal of bells concluded the ceremony.

The contents of the corner-stone are as follows: Dartmouth College Catalogue, 1903-1904; General Catalogue of Dartmouth College and the Associated Schools, 1900; Dartmouth College Directory, 1904-1905; The Proceedings of the Webster Centennial of Dartmouth College, 1901; *The Dartmouth*, October 21, 1904; *The Aegis* of the class of 1905; *The Dartmouth Magazine*, May, 1904; estimate of the college plant, October, 1904.

The formal exercises of the week were brought to a close Wednesday evening, when the President and Trustees tendered a banquet to Lord Dartmouth in College Hall.



LAYING OF THE CORNER-STONE OF THE NEW DARTMOUTH HALL
By the Sixth Earl of Dartmouth

The dining-room was elaborately decorated with American and British flags and with pictures of prominent alumni and of Old Dartmouth Hall ; while the tables were strewn with autumn leaves tied on streamers of red ribbon. At the head of the table sat President Tucker, Lord Dartmouth, Governor Nahum J. Bachelder, President Charles William Eliot, of Harvard University, President Lyon Gardiner Tyler, of William and Mary College, Dr. Charles Alexander Eastman, '87, the Honorable Charles T. Gallagher, A.M. '94, and the Honorable Elihu Root, representing Hamilton College. A letter of congratulation was read from President Arthur T. Hadley, of Yale University.

Those colleges which, from age, or like English origin, or association in the first movements for the education of the Indians, had a natural interest in the early history of the College, were represented at the banquet.

Thursday evening, October 27, the students built a great bonfire on the campus, in honor of Lord Dartmouth, who, with Mr. Gallagher, appeared and mingled with them in a very informal manner. After a parade about the fire the marchers grouped around the Senior fence, from which Lord Dartmouth made a short speech to the effect that while he appreciated beyond measure the degree which he had received from the College, still his greatest enjoyment would lie in his membership in the College through having been received so kindly into the fellowship of the student body and thus having become in the truest way a Dartmouth man.

When, next morning, Lord Dartmouth took his departure from Hanover, the Faculty and throngs of cheering students felt that they had come to know a man and a friend, who was, in his own happy words, but going back from Dartmouth to Dartmouth, between which there had never been a break for a hundred and thirty-five years.

WEDNESDAY MORNING

INTRODUCTORY ADDRESS

BY THE PRESIDENT OF THE COLLEGE

Gentlemen of the College:

AS we came together three years ago to take note of the centennial of Mr. Webster's graduation I remarked, in introducing the exercises of the occasion, that we did not wish "to prejudice an observance by the College some years hence of a strictly academic event or combination of events. The year 1919"—I added—"will be the one hundred and fiftieth anniversary of the signing of the charter of the College, and the one hundredth anniversary of the decision in the Dartmouth College case. We leave, therefore, to our successors the honor of observing that year as a great academic occasion—the year which by a striking coincidence holds the dates which measure in appreciable terms the founding and the refounding of the College."

No one could have foreseen at that time the costly experience through which we were to pass, which brings us together again, in the circumstance of to-day. But what was said of that former occasion may be said with equal fitness of the present occasion. Neither one has been accounted by us as a great academic observance, to be so recognized by convening our wide academic fellowship, and to be celebrated with academic splendor. The Webster Centennial and the Laying of the Corner-Stone of the new Dartmouth Hall mean very much to us—they are great domestic events—but we have not

wished to exaggerate the meaning of these events to others. And therefore, as at the Webster Centennial we invited only the representatives of the State and National Governments, so now we have asked only for a representation from that group of colleges with which Dartmouth was identified in its early history,—Harvard, whose primacy in the educational life of the country makes its presence always and everywhere necessary; William and Mary, the first of American colleges to transfer great English names to our institutions; Yale, alma mater of Eleazar Wheelock, mother of Dartmouth; and Hamilton, founded by Samuel Kirkland, pupil of Eleazar Wheelock and co-worker with him in the education of the Indians. Harvard, William and Mary, and Yale will be represented during these exercises by their honored presidents; Hamilton by Mr. Root.

The present occasion finds its unusual distinction in the timely visit of one who in his own person reminds us of our academic kinship and of the honor of our name,—the Earl of Dartmouth.

The chief significance to us of the exercises attending the laying of the corner-stone of the New Dartmouth Hall is that they bring us face to face with the origins of the College,—origins various, diverse, even contradictory, but whether studied at the different sources or in the process through which they slowly converged and combined toward the final end, profoundly interesting. The subject of the morning is, *The Origins of Dartmouth College*.

Of all the graduates of Dartmouth, I know of no one who by academic descent, or by familiarity with English associations, or by right of his own broad and unerring scholarship, is so well fitted to treat this subject as the historian and orator of the hour, whom I now present to you,—Francis Brown, of the class of 1870.

THE ORIGINS OF DARTMOUTH COLLEGE

BY PROFESSOR FRANCIS BROWN, D.D., D. LITT.

*Mr. President, Your Excellency, Honored Guests, Brothers, and
Friends of Dartmouth College :*

FOR seven hundred years our western world has accustomed itself to endowments for teaching as the expression of intellectual life. The revival of learning was not mere increase of knowledge, it was also a quickening, an expansion of mind, a sense of the glory of knowledge — its serious splendor — and a passion for the spread of it. Monkishness broke down, — monkish learning, like monkish life. Facts multiplied; men's thought was unchained and worked freely over them, and those who knew felt the impulse to tell. Learners crowded to the great teachers, and universities sprang up like trees whose life takes on its own form.

Later foundations have been less spontaneous. Creative ages are few, and, after the first, most educational structures have, of necessity, been planned and framed, — built as houses for the mind to grow up in, and workshops for its product.

Those that began, either way, in generations before ours, have the priceless advantage of a history. History means inheritance, old lessons and habits handed down, experience, reverence, mellowness. The freight of a hundred and fifty years is only less precious than that of five

hundred. We are reminded once more, to-day, of the rich past we carry with us into the eager years.

Dartmouth College began simply and modestly enough, but it had one distinction, linking it in an uncommon way with the ancient foundations of Europe. It was born unconscious of its future. It developed stage by stage as the living expression of a strong and ardent and growing man.

Its charter was eighth, in order, of the colleges planted among the English colonists in America—the last but one before the War of Independence—but its charter and name and change of place only marked a definite stage in the process of its life, the setting of the bud that was to open; the stalk was already above ground,—straight and full of sap.

Harvard, the mother, or grandmother, of us all, was founded, by a vote of the General Court of Massachusetts, in 1636; even those of us know this who have forgotten the name of Harvard's first president.

William and Mary received its charter from its patron sovereigns in 1693 at the urgent petition of the people of the Colony of Virginia, when the purpose to have a college was already almost seventy-five years old, and repeated attempts had been made.

Yale, the first intellectual child of Harvard by direct descent, was planned by Connecticut ministers and chartered in 1701, as a colonial movement.

Yale and Harvard together produced "New Jersey College" at *Princeton*, organized with definite purpose from the first. It received its charter in 1746.

King's, also, was founded after long endeavor, and, like Princeton, drew on Connecticut for its first President. This very week, under the name "Columbia," already a hundred and twenty years old, it begins the celebration of

its sesquicentennial. Its royal charter was dated October 31, 1754.

Then the colleges pressed more thickly. *Rhode Island College* was incorporated by the General Assembly of that colony in 1754, in accordance with the request of the Philadelphia Association of Baptists; this year it observes the centenary of the change to the present name of *Brown University*.

The *University of Pennsylvania* was chartered in 1755, on the foundation of Franklin's Academy, which was two years older.

Then followed *Dartmouth's* incorporation in December, 1769, and on the heels of it that of *Rutgers* in March, 1770, to meet the needs of the Dutch Reformed Church, especially in New Jersey. Technically, Rutgers should perhaps precede Dartmouth, as a prior charter seems to have been granted in 1766, but this, for some reason, was ineffective.

Most of these origins attest the value set on education by groups of men who had the conscious and worthy purpose of putting Christian education within the reach of their own sons. We do not find the heart of any other one of these enterprises, at its beginning, to have been a personality which for twenty-five years was the essence of the whole, as Wheelock was the heart and brains of Dartmouth. Hamilton College was in some degree a later parallel.

ELEAZAR WHEELOCK was born at Windham, in Connecticut, in April, 1711; lived his life within the limits of New England and New York, and died here in Hanover in 1779. But he was far from being a mere provincial. His characteristics were those of an Englishman—a rather unusual one—modified by the life of a pioneer. Perhaps his mental gifts showed his ancestry; his great-grandfather, a Shropshire minister, who came over to Dedham in 1637, when Harvard was a year old, had been

a Cambridge man. Certainly he was gifted in mind. He graduated from Yale in 1733, and divided with Pomeroy — later his brother-in-law — Berkeley's scholarship for graduate study at its first award; it was conditioned on the highest rank in the classics. But he was not a book-worm; his mind was spacious, full of large ideas, imaginative, vivid, and yet exact and practical in common details; logical, argumentative, and adroit. His correspondence was wide and his thought still wider. As a quiet scholar — though he might have grown distinguished — only half of him would have come to expression; he had the capacity for affairs.

Intellectual vigor was backed in him by tenacity of purpose and an indomitable will. He dealt with the highest relations of man, and was heart and soul in this work. If he had ambitions they were such as fell in with eager plans of service. He was autocratic as a field-marshal, with a field-marshal's power of organizing, eye for the strategic, skill in manœuvring, directness of purpose. He assumed burdens and faced hardships without hesitating; he held his own against critics and opponents and did not flinch, never waiting for other people's courage, but giving his to them. He was a lion-hearted man, and a lion has the impulse to dominate. Has it ever seemed to any one that he sometimes overstepped fair limits in identifying his enterprise with the Kingdom of God? The world would surely not be poorer if more of us magnified our doings by viewing them thus *sub specie aeternitatis*. With it all he had much skill in handling men, much instinctive tact, much self-control and patience. He took small account of bodily fatigue and ill, but worked hard to the end; and into his labors we have entered, — let us hope not too ungratefully.

His life has been written for us more than once; last



ELEAZAR WHEELOCK
Founder and first President of Dartmouth College

and best by the hand of a born historian, who had studied all the materials for it with loving perseverance and trained judgment. If that historian were alive it would be his natural office to address you to-day. His work makes a sketch like this essentially superfluous, but, since the occasion seems to demand some speaker, the least the speaker can do is to acknowledge his indebtedness to Frederick Chase.

We know well the main facts in point: Mr. Wheelock became pastor of a church in what was then Lebanon, Connecticut, in 1735. Need led him to follow a common usage, in gathering about himself boys in preparation for college, and teaching them for pay, — a distant and no doubt almost comical parallel to the flocking of thirsty minds to Paris or Oxford, when Abelard and Vacarius were lecturing there. *They* flocked eagerly of their own accord. The boys Wheelock set his heart on had to be constrained to come. But, one way or the other, the drawing power was Wheelock. And perhaps Occom and Kirkland, and even Brant, will be as well worth pointing to in the day of judgment as any incipient philosopher of the twelfth or thirteenth century. And Wheelock must have been a successful teacher, for his class grew into a school. Occom, a Mohegan Indian, was received into this school in December, 1743; he left in March, 1748; for the time he had no successor. Wheelock's distinct work for Indians, as such, did not begin till 1754.

In 1754 white settlements still rested on the western border of this continent like the palms of hands reaching over from Europe, with a few lines of penetration into the wilderness behind, as of slender and none too powerful fingers. One long French finger traced out the St. Lawrence, and crooked down the Mississippi valley to meet another French finger beginning to creep up north-

ward from New Orleans. The purpose was to lock fingers with a wrestler's grip about the territory of the English colonists, and secure the new world for France. Quebec had not fallen ; Napoleon was not born, and the Louisiana Purchase was undreamed of. Most of the space between the settlements was the range of savage Indians, whose villages held them only till greed or revenge sent them to the warpath. There were a few quiet groups of Indians in New England, semi-civilized,—the Mohegan stock near New London, the Stockbridge group, the Narragansetts, and the Montauks, with other remnants of the Algonquin race. In the north, toward Canada, wild Indians still roamed the woods, English colonists along the Mohawk were in close touch with the fierce Iroquois, and in other parts other tribes claimed prior rights of possession,—more or less massive and formidable, none very numerous, but mobile to the last degree.

The French had always stood better with the Indians than the English had, being readier at conciliation ; the Jesuits had done their work, and Frontenac, La Salle, and Marquette theirs. In New York and in Pennsylvania fear of the French and fear of the Indians were not far apart. The premonitory frictions were felt which started the flame of open hostilities in 1755, and the Indians bore a savage part in the fightings of the next six years.

Political wisdom, therefore, dictated attempts to civilize the Indians and attach them to the English side, and here of course Sir William Johnson showed the way. Wheelock saw its importance, and when he emphasizes it in writing to those to whom it would appeal he is not an opportunist, using any and every available argument to gain his point, but a serious man, all English in his convictions, expressing himself on vital problems of his day. He began not only to see, but to feel, to be possessed by, the need of

trying to create among these perilous folk a civilization that should be maintained by educated men, and have the sanction and the loyalties of religion at its base.

But this was not all, nor even the main thing. The Christian imagination was stirred at the thought of pagans at one's very doors, at the possibility of converting whole nations without crossing a single ocean. It was the opportunity of St. Boniface over again.

Of course, Wheelock was not original, nor alone in this. John Eliot had preached to the Indians more than a century before, and there were missionaries among them in Wheelock's time. Yet he came to feel deeply that *his* service consisted in getting them to come to him and be taught, so as to gain at least enough learning and religion to become teachers themselves. Here, too, he had had notable anticipations. In 1619 — the year before Plymouth Rock felt a white man's foot — a grant of 1,000 acres had been made by the Virginia Company for an Indian College, and in the same year the bishops of England, at the King's suggestion, raised £1,500 for Indian education. One motive of the Colonial Assembly of Virginia, when in 1691 it asked for royal endowment of William and Mary College, was "that the Christian faith may be propagated among the Western Indians." We are told that "at one time, during Governor Spottiswoode's régime" (I am quoting from Professor Herbert Adams's "Circulars of Information of the Bureau of Education," No. 1, March 4, 1887), "there were nearly twenty Indian students at William and Mary College. The governor remitted the tribute of peltry formerly exacted from certain tribes, on condition that they should send the children of the 'chief men' to Williamsburg to be educated," — the very ones Wheelock wanted in his time. "Juvenile hostages were also taken from hostile tribes for the same purpose, which

served also to promote the *salus publica*" (p. 16). Wheelock's letters show—even more explicitly—the same point of view. To Sir William Johnson he wrote:¹ "We have been persuaded that the education of some of their sons in the liberal arts and sciences, as well as in the knowledge and practice of the protestant religion, and the fitting of some for missionaries among their respective tribes, might have a happy effect to guard them against the influence of Jesuits; be an antidote to their idolatrous and savage practices; attach them to English interest, and induce them to a cordial subjection to the crown of Britain, and it is to be hoped to a subjection to the King of Zion." (The close is not professional, or conventional, but perfectly natural and sincere.) He wrote to Lord Dartmouth:² "The Nations [i. e. the Iroquois] will not make war with us while their children, and especially the children of their chiefs, are with us—They can't resist the evidence we hereby give them of the sincerity of our Intentions towards them."

Probably Wheelock knew of the Virginian example.³ The Librarian of this College pointed out a few years ago⁴ that Wheelock really undertook to do on the mainland what Berkeley had designed for Bermuda, and that Wheelock had been Berkeley's beneficiary at Yale; and he raised the question whether this might not be something more than a coincidence. If so, it would mean a good Irish strain in the pedigree of the College. In any case, such things were in the air. Wheelock's plan was to bring Indians to his school—not, like Sargeant, to

¹ June 1761; see McClure, *Life of Wheelock*, p. 227.

² September 4, 1766; Dart. MSS. ii, 49.

³ And of the like purpose of Harvard, to which President Eliot has called attention.

⁴ See the General Catalogue, 1900, p. 25.

plant a school among them — in order to get a better and longer chance at them, associate them closely with youth of the colonies, and send out his scholars, both white and red, to multiply schools and churches on Indian ground. It was not easy to get the Indians to come, but it was possible (in 1762 there were more than twenty).

There were other difficulties which gave him more anxiety. Chief of these were the difficulty of supporting them and their teachers when they came, and that of such organization as would divide the burden of responsibility, gain public confidence and secure a permanent life to the school, — the two questions of money and incorporation. These were closely related, but the question of money was the more pressing. Private subscriptions were obtained. Joshua More, of Mansfield, bought a house with land next to Wheelock's at Lebanon in 1755, and conveyed it to a group of five men, including Wheelock, for the use of the school. For a time the school was known by More's name, but this fell into disuse. More died the next year, and the group of five, lacking incorporation, proved incapable of taking legal title. Accordingly More's widow, Dorothy, faithful woman that she was, executed in 1763¹ a new deed, conveying the property to Wheelock personally, for the school. Some public collections were made. The Provincial Assembly of Massachusetts was induced to make a few annual appropriations (1761–68) out of the fund left to the province by Sir Peter Warren (Sir William Johnson's uncle) for Indian education. The New Hampshire Assembly gave £50 in 1763. But the income was still uncertain and meagre. Public moneys were sparingly given and private friends had little to give. Harvard had begun

¹ Chase, *Hist. of Dart. Coll.* 16, says 1758, but see the deed, now in possession of the College (Havemeyer Coll., received through Dr. Charles E. Quimby).

as a public foundation, with the credit of the colony behind it, never, indeed, extravagantly drawn upon. Yale had the Assembly's recognition. King's and Pennsylvania had rich friends, and King's was favored by public lotteries (our lotteries came up under another régime). William and Mary had a royal grant of £2,000 and 20,000 acres of land, with an export tax on tobacco of 1*d.* the pound, and the fees and profits of land-surveying. From the House of Burgesses it had an export duty on skins and furs, and from time to time a tax on imported liquors, a tax on peddlers, and various special appropriations. These gifts were highly creditable to the authorities that gave them, and were far from excessive. But Wheelock had no such recourse. It was natural to look eastward over the sea for aid, as the younger community to the older and the parent stock. Indeed, the older had already come westward, as if anticipating the need. Two British mission societies had their Boards of Correspondents in Boston: "The Society for the Propagation of the Gospel in Foreign Parts," Anglican, founded in 1701, with headquarters in London, and "The Society in Scotland for Propagating Christian Knowledge," founded in 1709, with offices in Edinburgh. Small allowances for Wheelock's school were secured from the London society through its Boston board from 1756 to 1767, and some aid came, more irregularly, from the Scotch society, in 1761, and later, through its Boston board — where personal prejudice, arising mainly from theological and religious differences, caused interruption afterward — and also through a like board of the Scotch society in New York. But the agency of Whitefield was by far the most helpful of all. George Whitefield was at this time the most active missionary force on the Atlantic coast. He came to New England first in 1740, and then Wheelock

probably met him. Both were active in the religious movement which stirred New England in those years, side by side with the evangelical revival in England,—the movement known in New England history as “The Great Awakening.” Whitefield was a powerful agent in it. He was an Oxford man, of Pembroke, yet his strength lay not in scholarship but in the extraordinary gifts of a natural orator, and the fire of enthusiasm which blazed out through these. He had a strong will and great power of persuasion. His advocacy of any cause was prevailing, because he never apologized for it. The plan of an Indian school, with missionary purpose, appealed to such a man, of course. Whitefield advanced Wheelock’s plan with ardor. He gathered money for it in New York, Philadelphia, and elsewhere. He secured the interest of generous persons in Great Britain,—£50 came from the Marquis of Lothian in 1760, £20 from Mr. Charles Hardy in 1761, £20 from Mr. Samuel Savage in 1762, and there were other sums, many of them repeated over and over again. In 1764 the Earl of Stirling headed a subscription. Whitefield’s influence had opened the door for Wheelock in New Hampshire, and underlay the favorable action of the Scotch Society in 1764, on a proposal from Wheelock that a Board of Correspondents be named in Connecticut; this action was very useful to the school. These things illustrate Mr. Chase’s meaning when he says that “Whitefield—though far from intending it—was actually the most important agent in establishing the College” (p. 4).

But Whitefield’s greatest service to the school is yet to be named. In 1760 he had proposed sending to England a converted Indian scholar, as a proof of the work and a visible appeal for its support. In 1765 this was actually done. Samson Occom was sent, and the Reverend Nathaniel Whitaker with him. Whitefield prepared the ground

for them, introduced them when they arrived, and started them on their campaign of more than two years.

A British collection for an American college was not a new idea. Princeton, King's, Rhode Island College, and the University of Pennsylvania had tried it with success. The Provost of the University of Pennsylvania had gone over for this purpose in 1762, and received a "brief" from the Archbishop of Canterbury, authorizing collections in the churches. King's College had successful agents in England in 1763. Whitaker and Occom found Morgan Edwards soliciting money in Ireland for Rhode Island College, and refrained therefore from going to Ireland themselves. If it seems to us that Great Britain was excessively worked in the philanthropic interest, we must remember that its wealth was out of all proportion greater than that of the colonies, that regular channels of benevolence were comparatively few, and that the different enterprises appealed in part to different sets of people. But this does not lessen the impression of generous response to these many embassies of good works.

Our most vivacious sources for the expedition in behalf of Wheelock's School are the letters of Whitaker and the diary of Occom. Occom was the unique feature of this mission. No Indian preacher had gone before. He was now just over forty, a picturesque figure, a sincere man, and an earnest preacher, possessed of some imagination. Besides, as Dr. Love, his biographer, well says, "the secret of his power was in the fact that he was himself the embodiment of his cause."¹ Whitaker was only thirty-three, a man of ability, shrewd and blunt at the same time, matter-of-fact, and a good correspondent.

They sailed from Boston, December 23, 1765, in the ship "Boston Packet," under Captain John Marshall, whose

¹ Love, Samson Occom, p. 137.



SAMSON OCCOM

Native of the Mohegan tribe ; first Indian pupil of Eleazar Wheelock ; successful solicitor of funds in England previous to the chartering of the College

receipt, in the possession of the College, shows that the passage-money for the two was £20, of which £5, the share of one owner, was remitted by that owner's express wish; his name was *Fohn Hancock*. They reached London February 6, 1766. It was a great experience for them both. Occom's simplicity and piety are evident. I make a few quotations from his diary. He begins with some formality:

"MOHEGAN, November 21, 1765.

"The Honorable Commissioners In Connecticut New England for propagating Christian Knowledge and Literature among the Indians having Maturely Consulted the Expediency of Sending some fit Person to Europe to Calicet assistance from God's People at Home in this Heavy and good Work and appointed the Rev'd Nathaniel Whitaker to go—and thought it good to Send me to accompany him, and Accordingly, not Doubting the Call of God, and my Duty to go, on Thursday the 21 of Novr. as above; in obedience to the Strange Call of Providence, having Committed myself, Family and Friends to the Care of Almighty God, took Lieve of them about 11 A. M. and went on my Journey towards Boston in order to take a voyage from thence to Europe. . . . The Adversaries Stand at a Distance Like Shemei. But they don't speak a Loud as they did, they now Contrive their Projects in Secret, and it is suppose'd they are preparing Whips for us (Letters) to send to Europe by the Same Ship we are to go in."

(London) "Monday, Februr' 10th. Mr. Whitefield took Mr. Whitaker and I in his Coach and Introduced us to my Lord Dartmouth, and apear'd like a Worthy Lord indeed Mr. Whitefield says he is a Christian Lord and an uncommon one. . . .

"Last Sabbath Evening I walk'd with Mr. Wright to Cary a letter to my Lord Dartmouth and Saw Such Con-

fution as I never dreamt of, there was some at Churches Singing p'g¹ and Preaching, in the Streets Some Cursing, Swearing and Damming one another, others was holloaing, Whestling, talking, gigling, and Laughing, and Coaches and footmen passing and repassing, Crossing and Cress-Crossing, and the poor Begers Praying Crying and Beging up on their Knees."

Whitaker's letters are more to the point. They bristle with the affairs in hand, the importance of patronage, the conflicts of religious prejudice:

"Mar. 19, 1766.

" . . . Mr. Whitefield is entirely friendly, and by his friendship I have my Lord Dartmouth's, so our way to the throne is very short. . . . The kg. hath not seen Mr. Occom as yet because of this plagy stamp act. But now thats all over I expect he will see him as soon as Mr. Occom is well of ye smallpox, which tis likely will be in 8 or 10 Days. . . . The K. has promised £400^{nce}, when this is done and comes to be known; then the carnal Presbyterians or ~~Arians (si-vis)~~, will be obliged to follow, as well as the Church folks." It does not appear that the meeting with the king actually took place. The king finally gave £200.

Of malicious reports sent from America Whitaker writes: "July 22, 1766. Dear Brother, I remember you once said that Lies have no Legs; but I can assure you that they have Legs, or Wings, or some other Way of swift conveyance, as you will see in the sequel of this letter." His writing is chiefly of the pressing business of his mission.

The two traversed England and Scotland, preaching, appealing, collecting money for the school. Among English subscribers, besides the king and Lord Dartmouth, appear the names of the Duke of Bolton and the Earl of Shaftesbury, the Bishop of Derry, and various Anglican clergy-

¹ ?praying.

men, though coldness soon developed on the part of the church authorities which limited the field as far as Anglicans were concerned; we find also Merton College at Oxford and the Vice-Chancellor of Cambridge University, Governor Wentworth and Governor Dinwiddie, the Corporation of Hull, the Mayor and Corporation of Newcastle-on-Tyne, and "the Quakers." Some twenty-five hundred items appear in the list, many of them representing collections of various sums. The poor took their share. "A Widow" (in Bristol) gave 5s.; "Two Widows," at Coggeshall in Essex, gave 10s. 6d. The reception in Scotland also was warm, with much jealousy of Anglican influence. University honors came to Wheelock at Edinburgh and to Whitaker at St. Andrews.

Even in this brief sketch of the British mission, it is right to specify more particularly three friends of the movement who stood long in close relation to it. One was Robert Keen, a woollen-draper, who afterward became Secretary to the Trust, who wrote often to Wheelock and other friends of the school, and made subscriptions from time to time, whose large extent was never publicly known.

Another was John Thornton, a rich merchant of Clapham, of hearty, generous nature, full of good works. His benevolence was overflowing and even romantic, and his religious sympathies were deep and wide. He gave much money to Wheelock's enterprise and used his rare business capacity in administering the trust funds gained by the collections in England, as Treasurer of the English Trustees. The "chariot," or English coach, which Wheelock used for a year in Connecticut, and in which Mrs. Wheelock made her first journey to Hanover, was a present from him.

The third, whose position and influence were decisive,

and whose name the College will commemorate while the College stands, was a young nobleman of thirty-five.

Feb. 10, 1766, Whittaker and Occom were presented by Whitefield to the Earl of Dartmouth, whose interest was already secured. Lord Dartmouth had succeeded to the earldom on the death of his grandfather, the first Earl, in 1750, when he was a boy of nineteen at Oxford. There he was entered at Trinity College and took his degree in 1751. He was observant, impressionable, attractive, of simple tastes, frank enthusiasm, and loyal temper. He wrote to Dr. Huddesford, of Trinity, from the Continent in 1751:¹ "At Hesse Cassel saw our Princess Mary, and were honoured with a seat at the Landgrave's table,—a mighty agreeable court, where they used very little ceremony"; and in 1752,² that he was "Glad to hear the Old Town Hall was at last destroyed and that a new one would soon be in its place, nothing else was wanting to make Oxford perfect, which was already the handsomest town in England." These homely touches help us to understand the man. His father, Viscount Lewisham, died Aug. 29, 1732, without coming to the title, and in 1736 his mother became the second wife of Francis, Baron Guilford and North (created Earl of Guilford in 1752). In two ways this connection was of importance for him and for our history. Lord Guilford also had a son, Frederick, a year younger than the son of Lady Lewisham, and the two boys grew up together. Frederick was afterward known as Lord North, and made his mark on our history. This fellowship no doubt helped to turn Lord Dartmouth's thoughts to public life. He entered Lord Rockingham's ministry in 1765 at the head of the Board of Trade, but joined the Tories in 1771, and in 1772 became

¹ July 28, Dart. MSS. i, 330.

² August 26, from Vienna, Id. ib.

Secretary of State for the American Department under Lord North, holding this office till 1775, when, at his own desire, he gave it up for the Privy Seal, finally leaving the government in 1782. In 1786 he was appointed High Steward of the University of Oxford by Lord North, then Chancellor of the University. He had a keen sense of justice and was active in promoting the repeal of the Stamp Act in 1766. Americans looked to him in confidence and hope. If he did not read all the signs of the times, or, reading them, was unable to obey them and do anything effective for peace, no great fault can now be found. There were few about him who could read the signs, and none who could follow them. The forces were too strong for any man to deal with. When the issue was finally joined his deeply loyal disposition, strengthened perhaps by strong personal ties of attachment between himself and the king, held him firmly to the measures of the crown, but without bitterness. In 1766 he was recognized as a nobleman whose sympathy for things American could be counted on.

The other result of his mother's marriage with Lord Guilford was even more noteworthy for us. She died in 1745, and in 1751 (June 13) Lord Guilford married once more. His third wife was the widowed Countess of Rockingham, who was a cousin of the Countess of Huntingdon, and introduced the young Earl of Dartmouth to her. He became interested in the religious movement which was afterward known by Lady Huntingdon's name, and of course prominent in it. It was at that time a circle within the Anglican church. Through it Lord Dartmouth was brought into close touch with Whitefield, Wesley, Toplady, "and other eminent supporters of Calvinistic Methodism," as Mr. Stevens puts it,¹ and his own convictions were permanently engaged.

¹ Dart. MSS. ii, pp. xv, xvi.

This notable movement toward personal religion which appeared during the eighteenth century under different names and forms and in various lands no doubt had in it much that was imperfect. It may have made too sharp a distinction between the souls of men and the rest of them, and sometimes (not in the case before us) it may have been more religious than human, but it exalted the spiritual and the immortal over against the material,—which is the work of the true prophets and leaders of mankind in every age. It was perhaps intellectually narrow, but it actually enlarged the human outlook. Instead of being concerned for their own interest, and, for their own ease and advancement, ignoring others or treading them down, men began to think intensely about other people; the horizon grew very wide; human impulses were quickened, and the desire possessed men and women to share their best privileges, their highest hopes and possibilities, with all the people in the world. The movement was no more free from extravagances and unlovely growths than the Puritan revival in the seventeenth century was, or the Reformation in the sixteenth, but, like these, it brought men back to the great and simple verities of life, and set them forward a good stage on the path of human progress.

Lord Dartmouth was of great use in this movement. He had married in 1755, and Lady Dartmouth was like-minded. “His house at Sandwell, near Birmingham [I quote again from Mr. Stevens, *ib.*], was the resort of many of the preachers, and Lady Dartmouth’s drawing room at Cheltenham was opened for religious meetings. . . . As early as 1767, during a serious illness of Lady Huntingdon, he was spoken to concerning the taking over of her chapels in the event of any such exigency. . . . It was Lord Dartmouth who prevailed on the Bishop of Lincoln

to ordain John Newton." It is perhaps not fanciful to think that such protection as his helped to make it possible for Whitefield, for all his canonical offences, to remain within the Church of England.

It is easy to see what such a friend meant to Wheelock's work,—a nobleman of exceptional standing and connections, a favorite of the king, a member of the government, an evangelical Christian, familiar with the type of piety that marked the "Great Awakening," and wholly sympathetic toward it, responsive, like all the circle, to missionary zeal, and having the personal bond of a common friendship with Whitefield. We can hardly measure the effect of such support at so critical a time. The opportunity has too seldom been given us of expressing this obligation to any of his descendants by word of mouth, and all the more we welcome the courtly presence of one of them to-day.

The success in England and Scotland was the success of Wheelock's school as an agency for making Indians intelligent Christians. How did Dartmouth College emerge from this?

One of Wheelock's first thoughts about his enlarging school was of such legal organization as should enable it to hold property, encourage gifts, and secure permanence. Hence the attempted self-incorporation to receive More's gift;¹ hence an appeal to the English Government for a charter in 1757;² hence, by the advice of Lord Halifax, an application to the Connecticut Legislature, instead, in 1758,³ and a see-saw between the province and England in this matter, till 1764,⁴ when it was dropped. There was in fact a deadlock. It was thought that Connecticut, being a charter colony with prescribed rights, had in-

¹ Chase, 10.

² Chase, 14.

³ Chase, *ib.*

⁴ Chase, 38.

sufficient power to grant a valid school charter unless this were ratified in England; but the colony feared that a reference of its action to England might impair its rights for the future. Besides, there were more private jealousies and questionings. On the other hand the Home Government felt no sufficient motive to grant a school charter direct, except on formal action by the Legislature of Connecticut. So there they were. Phineas Lyman and Eliphalet Dyer, Americans in London with schemes of their own, were equally unable to secure a charter for Wheelock.¹

Meantime, some of the advantages of a charter were sought by a "brief," or public authority from the Legislature to make collections, in 1763, which was renewed in 1766.² Twenty-five ministers of Connecticut indorsed the school in 1762 in a printed document.³ At Wheelock's request and nomination, the Scotch Society appointed thirteen "correspondents" in Connecticut, in 1763-64; they chose five of their number as a responsible standing committee on the school in 1765. These were more or less useful makeshifts. None of the persons concerned had either Wheelock's intense interest in the school or his grasp of the possibilities and needs. Mr. Chase quotes him as writing in 1765: I am "quite sick of the thought of conducting a charity school by a body. They won't attend so as to understand it. They are diffident; too sudden and peremptory in their conclusions before they have well weighed matters."⁴

Whitaker went to England with the thought of a charter in his mind, evidently connected with the hope of large collections, but his advisers there discouraged it. He writes in February, 1766: "If the present ministry stands

¹ Chase, 34.

² Chase, 37, 71.

³ Chase, 27.

⁴ Chase, 45.

[Lord Dartmouth being President of the Board of Trade and Plantations], I could easily obtain a charter ; but it is tho't best to give it all to you to be handed down." Again in March : " I am discouraged attempting to get a charter because it is tho't it wd. cramp you (inter nos)." The charter is here thought of as involving protection for English funds.

When the large collections actually began, the question of English trustees for this particular fund was raised also. At first all leaders in the movement were opposed to it. Wheelock saw no use in a controlling body so far from the actual scene. Englishmen took the same view. In June, 1766, Whitaker writes : " There has been an obstruction to the work for want of trustees to receive y^e money ; and after much consultation, my Lord [i. e. Dartmouth] said He tho't there was no necessity for trustees, but that the money should be lodged with you, and you immediately appoint your successor and fix the trust in his hands so as to secure it to the use of the school — for that on the most thorough search he could make, no intestment with a number has ever secured the benefactions for the end for which they were made ; and that if less should be gathered, the whole would be more dependent on God and his glory would be the more clearly seen ; and that trustees would tend to embarrass you and your successor "—a mixture of religion and good sense that is characteristic. A few days later : " You must immediately make your will and fix your Successor, and give him the monies in trust for the School." Once more, in the same month : " A charter is not necessary — the most of the Societies here are self-formed and yet some have very large funds, yet I will try to obtain a charter, if friends will agree—but I know y, will object that it will tie your hands. The Serious here are sick of trusts." The vested ecclesiastical interests

were, as we know, mainly opposed to the evangelical movement.

There is no further question of a charter. But evidently the need of trustees for the fund was felt by many, and at length the point was yielded. Whitaker writes to Wheelock, Nov. 24, 1766: "A trust here is now determined upon, though not yet constituted. . . . When this is done (which I hope will be in a short time) I shall take a commission from them to collect, and then the objection about the trust will I hope be at an end."

The trustees were nine: Lord Dartmouth was President, Mr. Thornton, Treasurer, Mr. Keen, Secretary; all were real friends to the work. Wheelock by no means welcomed them in their new capacity. "The Serious here are sick of Trusts," Whitaker had said. Wheelock had been quite with them in this, — he was a "Serious" himself. And now he was asked to find himself cured of this sickness without experiencing the treatment — the physic, or the course of waters — which had brought the English donors to another mind. If Lord Dartmouth had thought there was no need of a Trust, much more Wheelock, far from the hesitations and intrigues which had at length made the Trust seem necessary to his English friends, and Whitaker with them. And if he had found the management of a charity school by "a body" a troublesome matter, when the body was composed of his neighbors, who breathed his air and thought his thoughts and spoke his language, how much more troublesome must he think it was likely to be when made up of gentlemen whom he had never seen, who themselves had not his eyes, and could never lend him their ears. No doubt he was staggered by it. It perhaps saved the school, but he did not know that at the time. He always felt hampered by the existence of the Trust, yet he acquiesced, and at least his second



JOHN THORNTON
English benefactor and friend of the College

thoughts were not ungracious. He wrote to Whitaker, Nov. 28, 1767: "The gentlemen of y^e Trust shewed a laudable and truly Christian Integrity toward y^e Redeemers cause as y^e matter appeared to them—I never blamed them so much as in a tho't."

In fact, though the distance made payments slow, and there were some misunderstandings, the trustees acted throughout with fidelity and consideration both, and never lost confidence in Wheelock,—a striking evidence both of the quality of the man, who was unknown to them except by correspondence and report, and of their sympathetic regard for his work. One of them, Samuel Savage, wrote to Wheelock in March, 1768: "I hope ways and means will be found for you to so proceed as to have occasion for all the money that is collected in England while we continue to live; for methink I should be sorry to leave any of it to another generation." There is certainly no trace here of a wish to embarrass Wheelock. In fact, the money, some £10,000, was all expended by 1766, and the Trust then passed out of existence.

The Scotch Society for Propagating Christian Knowledge became trustee of the collections made in Scotland. It decided, mainly, it seems, through fear of Anglican control of the school, to send only the interest to America, and that only on specially scrutinized requisition and through its own Board of Correspondents,—not to Wheelock direct. It showed suspicion in various ways, and administered its trust legally, no doubt, but in a technical and narrow spirit. At length its payments altogether ceased. The result was that in its time of great need the College had scanty benefit from this source—whence so much might have come—and that now there is a large fund remaining in the hands of the Society, which it has since that time, with a pathetic scrupulousness and im-

perfect success, been trying to dispose of in ways approved by its own exacting conscience, but quite unconnected with the enterprise in which alone the agents of its collection, Dr. Whitaker and Mr. Occom, were directly interested, and for which the ardent soul of Wheelock behind them throbbed in passionate anxiety.

Neither the English Trust nor the Scotch Society could at all take the place of an incorporation for the school. In fact, the divided interests in Great Britain made a unifying and corporate responsibility in America all the more needful. "I don't see," Wheelock wrote in November, 1767, "how y^e affair can be accommodated without an Incorporation, or at least a Trust, here." In the same month he again turned to the Connecticut Legislature, with a request that it receive and administer the English funds, but this was declined.¹ With the thought of a charter was also connected the thought of an endowment. The difficulty of both in Connecticut seemed insuperable. Besides, the school was too far from the Indians. As early as 1762 there was a distinct idea of moving it. The Mohawk valley, the Susquehanna, even the Ohio, were thought of. A site near Albany, with a possible charter and endowment in the State of New York, was considered, and another in Western Massachusetts. Governor Benning Wentworth had offered land in Western New Hampshire in 1763. When Governor John Wentworth, even before he left England to assume his duties as his uncle's successor, took up the business,² it advanced rapidly. The English trust favored location in Western New Hampshire;³ the charter was issued by Wentworth as Royal Governor, in the king's name, under date of December 13, 1769, according to the terms familiar to us, with a considerable

¹ Chase. 64.

² Chase, 55.

³ April, 1769; Chase, 113.

grant of land for endowment. The location was fixed at Hanover, July 5, 1770, after much conflicting opinion, and with many sharp criticisms from without. Indeed, in 1768, the objection had been lodged against the entire New Hampshire plan, by those interested in securing the school to Western Massachusetts, that "the Governor of New Hampshire had no power to make a college corporation unless specially so expressed in his commission," accompanied by the opinion that Governor Bernard of Massachusetts would "doubtless give a charter by order of the King."¹ It does not appear that the objection had real validity. Governor Belcher of New Jersey had established the precedent in 1748 — and indeed acting Governor Hamilton in 1746 — in the case of Princeton, and official criticism was never heard.

Governor John Wentworth lights up the story with a bright touch which is very charming. He is a gallant figure, a graceful, brilliant cavalier, bold and sagacious by instinct, far from frivolous, but carrying off his championship of a good cause with a buoyancy which succeeds without taking account of its own pains, is cheerful and confident, and never seems to be demanding recognition or praise. With him we have always an agreeable sense of the amenities of life, and if his polished diplomacy makes it sometimes hard to estimate his motives, it is always well when principle and policy move the same way. He was the giver of the famous punch bowl. There may be those who think no better of him for that, and who would consign the punch bowls and lotteries and New England rum of those earlier days to the same limbo, — but other times, other manners, and, when all is said, the elegance of this noble punch bowl fits the man not ill! He had a fund of earnestness at bottom. He believed in

¹ Chase, 798.

Wheelock and Wheelock's plan. When he criticised, as he sometimes did, it was always with sympathy, and in the interest of the scheme. He was circumspect with all his light touch, dignified at every approach, maturely concerned for the interests of his province, of which he was himself a son, and faithful to the appointing power; withdrawing therefore from his post when the colony joined in the struggle for independence. His father was a rich merchant of Portsmouth, our seaport town; Harvard put us under direct debt by educating him well. He was graduated there in 1755, and had spent some years in England when he was appointed Governor of New Hampshire. This was in 1766, and he was then twenty-nine years old. It was the day of young men. Before leaving England he met Whitaker — introduced to him by a letter from his own father — and gave him twenty guineas for Wheelock's school, promising at the same time the grant of a township if the school should be moved to New Hampshire. He took up the matter with energy when the time came, encouraged Wheelock in every way, showed lively interest in the location of the school, yet without dictation, shouldered the responsibility of the charter and gave personal attention to the form of it, assumed the active duties of a trustee, gained public support for the new institution, and contributed of his private means. He travelled across the province to the wilds of the Connecticut shore to attend its first three Commencements, and fostered it at every turn. It was this active and continued interest which secured to the College its foothold in New Hampshire. It is not too much to say that, whatever others might have done, the actual founding of Dartmouth College is due in chief degree to four men: Eleazar Wheelock, George Whitefield, who introduced his school to British supporters, Lord Dartmouth, the responsible head of the English col-

lection which kept the school alive, and Governor John Wentworth.

The English trustees, in their turn, were displeased with the charter, mainly it would seem through the fear that the enlarged plan would diminish the emphasis laid on Indian training. They insisted that the moneys in their hands should be used in the Indian work, "and that you do not blend them," they say, "with your college."¹ In a later letter they remark: "As to what concerns the charter of incorporation, we avoid saying anything on that subject, which is a matter of more general concern, and does not relate to the business of this trust."² Their authority over the funds in their hands was, however, expressly recognized by the charter. Wentworth wrote a most reassuring letter³ to them, and they seem not to have been practically influenced in their administration of the trust by any adverse opinion they may have held. But the Governor's great desire of proving the catholicity of the new institution by adding the then Bishop of London, by name, to the English board, was made vain by the bishop's absolute refusal, expressed in writing to Lord Dartmouth.⁴

The English trustees were not unnaturally startled by the fact that an Indian charity school was put into the New Hampshire mill and a full-fledged college turned out. And yet this was neither surprising nor unreasonable to those on the ground. It did not involve any lessening of Wheelock's zeal, or any scattering of his energies. His purpose remained a missionary purpose. But it grew more and more plain to him that missionaries needed an ample training. From the first he had wished to put Indians at school with English boys; he must therefore satisfy Eng-

¹ Chase, 244.

² Chase, 245.

³ Chase, 126.

⁴ Letters brought by Earl of Dartmouth in September, 1904.

lish parents. Moreover a permanent school with the backing of a community must pay its debt to the community, or lose its vital interest there. If the English civilization with which the Indians were to come in contact was to be living and genuine, the school must be attracting English youth by its own worth in education, without artificial effort.

Besides this, Wheelock's experience was changing his view of the best way to effect his purpose. He found his Indian pupils unsatisfactory as missionary teachers. It grew clear to him that the leaders in the work must be of English blood. Innate tendencies and ties of race made it hard to train the Indian, and pulled the trained Indian down at least as often as he had strength to lift others up. This meant more white scholars and fewer Indians proportionately in his school. That meant again the English standard and close approach to the grade of a college.

As early as July, 1763, Wheelock, when looking for a site "in the Heart of the Indian country" had proposed to his English friends a careful plan providing "that the school be an academy for all parts of useful learning: part of it a College for the education of Missionaries, Schoolmasters, Interpreters, etc. and part of it a school for reading and writing, etc."¹ John Smith, of Boston, describes the actual school at Lebanon in a letter of May 18, 1764, and says: "I learnt that my surprise [at the quality of the scholarship] was common to ministers and other persons of literature who before me had been to visit this school, or rather College, for I doubt whether in colleges in general a better education is to be expected."² In 1768 Wheelock organized a collegiate branch in the school, with a separate instructor, — at first to save the expense of send-

¹ Chase, 32 f.

² Chase, 26.

ing his boys to college, when they were ready, though they still enrolled at the colleges and maintained connection enough there to get their degrees.¹ At the end of the same year, the Reverend Ebenezer Cleaveland, who had been visiting possible sites, says the school may "be formed into a Public Seminary or College to serve that Province [New Hampshire], and many towns in other Provinces adjacent, and more than possible the Canadian country, with Protestant Divines."² The idea is growing, but still terms are interchangeable. Phelps writes to Wheelock from Portsmouth, October 18, 1769, speaking only of "y^e School," and William Parker writes to Phelps, October 18, "of the College proposed to be erected here."³ Wheelock had sent to Governor Wentworth, August 22, a draft for the charter which spoke of an "Academy," and added to his letter the well-known postscript: "Sir, — If proper to use the word 'College' instead of 'Academy' in the Charter, I shall be well pleased with it."⁴ Yet on September 30, when he feared troublesome conditions from Wentworth, he asked Hugh Wallace, of New York, "in the most agreeable manner to propose the affair to Governor Colden [of that Province] and know if he will grant a generous charter for this school in that part of your province." He says also: "As you have only a party college in your Province [King's] such an academy as I propose will not interfere with that." And further: "I propose to have one [a charter] as free from clogs and embarrassments with any names as the charter of New Jersey College is."⁵

From all these indications it would appear — I speak with submission — that Wheelock's eagerness for the name and style of a college was less insistent than some have

¹ Chase, 88 f.

² Chase, 107.

³ Chase, 118, 120.

⁴ Chase, 114.

⁵ Chase, 115.

thought, while it is evident, from his comparisons and actual provisions, that he contemplated the higher education as a part, and an important part, of the general design, the main intention of which remained, at last as at first, to reach the Indians. The charter as finally issued expressed his views happily, when it provided "that there be a College erected in our said Province of New Hampshire . . . for the education and instruction of Youth of the Indian Tribes in this Land in reading, writing and all parts of Learning which shall appear necessary and expedient for civilizing and christianizing Children of Pagans as well as in all liberal Arts and Sciences: and also of English Youth and any others: " and so it stands to-day.

Lord Dartmouth's name was attached to the College by the charter. It may be that one motive was the hope of disarming criticism, but Lord Dartmouth's services to the school for years past were reason enough. It is not to be supposed that Wheelock expected criticism to be implacable, still less that he was in any way playing a double game. We have seen that he retained the confidence of the English trustees; Thornton, Keen, and Savage made repeated and liberal gifts to him, and while the war no doubt in some cases modified their interest in things American, in 1776 we find Lord Dartmouth expressly begging "that the safety of the College might be recommended to both General Sir William Howe, and his brother the Admiral."¹ As things turned out, the location of the College was its protection, but this solicitude was not the less kindly.

That Wheelock and all here concerned understood the College simply as the school enlarged and made permanent admits of no doubt. There are many proofs that he thought as little of erecting a new and separate institution

¹ Dart. MSS. ii, xvii.



WILLIAM LEGGE, SECOND EARL OF DARTMOUTH
For whom the College was named

by the side of the school as he did of abandoning the original purpose of the school.¹ Accordingly, the "Narrative" of his work, which was issued first in 1763 for use in England, and in many continuations later, bears (in 1771) this title: "A Continuation of the Narrative of the Indian Charity School in Lebanon, in Connecticut, from the year 1768, to the Incorporation of it with Dartmouth College, and the removal and settlement of it in Hanover in the Province of New Hampshire." And so in subsequent years. The establishment here of a distinction between the two—such as the English trust had assumed at the first—and the revival of the name "Moor's Indian Charity School" belong to a later period of the history.

It remains true that the hopes which Wheelock and his associates shared with the British donors, in all good faith, were meagrely fulfilled. The College kept on its way without suspension during the War of Independence, but the Indians withdrew (at that time they were chiefly from Canada) and never came back in great numbers. Political severance played its part here, yet the experience of Kirkland's Oneida Academy, and indeed of William and Mary College, and of Harvard, shows that the cause of the failure was not of a temporary or local kind. Samuel Kirkland was a pupil of Wheelock's (1760-62), one of the best of men, an efficient missionary among the Indians, and their most influential friend. He lived half his life in the midst of the Six Nations, and held them friendly to the colonial cause. In 1793 he founded the Hamilton Oneida Academy, out of which Hamilton College grew. It was a worthy grandchild of Wheelock's, as Dartmouth was his child, and the purpose was the same. But no Indian pupil was trained at Kirkland's Academy. The restlessness of

¹ Chase, 239 f. al.

the red man forbade it. It is not strange that what Kirkland could not do amid Indians who knew and trusted him, living like him, on New York soil, Wheelock also failed in, with Indians whom he could reach only at arm's length and across a foreign border. So, too, the work for Indians at William and Mary came to a natural end. The fact was that the Indians retreated before civilization, and the substantial institutions which were planted to transform them could not follow. They had struck their roots down, as they must if they were to live and do their assimilating work; it was impossible to pull them up and put them on wheels, to overtake the vanishing red men. They would have died on the way. Colleges of lasting influence can be planted in Turkey and Hindostan and China, where the people are fixed to the soil. But the Indians were of a fitting race. They peopled the land but thinly, and when pressed upon sought wider ranges, or shrunk into settlements of no great size. In any case they were beyond reach of those who could not pursue them without abandoning the implements and the resources which alone would make their pursuit effective. This I think had much more to do with the failure than the difficult character of the Indians themselves, to which President Dwight mainly ascribed it. There is convincing proof that Indians can be civilized in numbers by the right influences kept long enough in contact with them, but the College could not maintain the contact. And there was the steady pressure of the new obligation. The College had become the chief literary institution of its State. It would have been treacherous to drop its work there. Large interests, in which the civilizing of Indians, however important, was only one item, demanded its continuance.

What the sagacious observer just named remarks further on the subject is worth quoting: "You are not to suppose,"

he says,¹ "that any blame is to be attached either to Dr. Wheelock, or any others entrusted with this concern. An Indian student cannot be obtained, ordinarily, without great difficulty. What is at least as important, his habits are in a great measure fixed, before he can be brought to a place of education." After referring to the war, he says: "Since this date the business of Missions has been extensively taken up by other bodies of men, able in many respects to pursue it with more facility and with more advantage, also, than the Trustees of a literary Institution. . . . Those who liberally contributed to the establishment of this Seminary [he is describing a visit to Hanover one hundred years ago] would, were they alive, have the satisfaction of seeing that, although it has not answered the very ends, at which they, perhaps, especially aimed, it has yet been a source of extensive benefit to mankind."

As for us, whose debt to the College and to those who have nourished her is so deep, it is surely not for us to question the wise and sagacious orderings of Providence in her behalf and ours. No man can tie the hands of God, or prescribe lines for his working. Each decade since has been a new demonstration that Wheelock's service was greater than he knew.

These things were history before Dartmouth Hall was built. The vital was before the material. We loved Dartmouth Hall because it embodied for us these prior and vital things. They are as immortal as the soul of man, and the fire had no power over them. We raise the New Dartmouth Hall in the assured faith that it reaches back over the ruins of the old one, and makes connection with the same past. It is a good past, full of the lives of good and earnest men, who lived beyond themselves. It puts us under bonds. We must inhabit our new genera-

¹ Dwight, *Travels*, ii, 116, 117.

tions with the old power. In mind and spirit the College was of England, — Old and New England both. Cambridge and Oxford were in its ancestry through Harvard and Yale, and the missionary zeal of Whitefield through the broad intellect of Wheelock. In its early management and support it was partly Scotch, but again, and still more, English. It has shown the adaptive and assimilating power which has made England the colonizer of the world. It has welcomed the learning of all the nations, taken educational methods and appliances where it could find the best of them, attracted gifts from men whose fathers never saw Britain, welcomed to its fellowship all races and all religions. We are bound to maintain its tradition of scholarship. We are bound to preserve its breadth and academic freedom. We are bound to make it tell for the fraternity of all who speak the English tongue, — not exclusively, but generously, in the spirit of brotherhood among men. We are bound, most of all, to cherish and hand on the purpose to serve. It has been passed down to us, from the beginning. To convert the Indians was a plan that sounds limited to us. But the very kernel of its lesson is that a man shall not hoard himself, nor squander himself, but give himself to his age, with things of the spirit in control of him. If we are selfish, or mercenary, or live meanly, we are, so far, perverting the endowments.

This afternoon we shall turn from our history and take up the onward march. The gateway of a new day is building for us. Have no fear of what we shall find beyond it.

A tree grows great according to its seed and the depth and richness of its soil. The seed of Dartmouth College was a brave purpose. Its soil was a strong community of men who feared God. This ground has been tilled in

patience and fertilized with prayers and tears, and refreshed by the sunlight from heaven. Men in each generation have put their best at the disposal of the College. The power of the Almighty has been over it, the Eternal One has led it on. What hopes are too daring, what service is beyond our dreams, when behind us lie years like these?

CONFERRING OF THE HONORARY DEGREE
OF DOCTOR OF LAWS UPON THE EARL
OF DARTMOUTH

BY THE PRESIDENT OF THE COLLEGE

*Gentlemen of the Board of Trustees of Dartmouth College, My Colleagues in
the Faculty, and Brethren of the Alumni:*

IT was a singular but happy fortune which identified our academic family at the beginning with the ancient and honorable family of Legge,—a family which a century before the founding of the College had earned the recognition of the King. The relationship, though involving no corporate responsibilities on either side, has with us developed a natural and honorable sentiment, which has always met with an honorable response.

It is a peculiar pleasure, however, that this relationship can be individualized, and that, on fit occasions, members of this family take their place in our academic fellowship. In 1805, Edward Legge, then Dean of Windsor, afterward Bishop of Oxford, received from the College the degree of Doctor of Divinity. In 1860, William Walter Legge, fourth Earl of Dartmouth, received from the College the degree of Doctor of Laws. Both of these degrees were conferred in absentia. For the first time a member of this family receives a degree from the College in person.

I bid you, gentlemen of the College, rise and greet our guest as he enters into our academic kinship.

William Heneage Legge, Sixth Earl of Dartmouth, I have the honor to confer upon you, by direction of

the Trustees of Dartmouth College, the degree of Doctor of Laws, the degree through which the colleges and universities of this country express their estimation of men in public life, most fitly conferred upon you in recognition of your active political service, your loyal devotion to public affairs, and your most effective interest in historical researches relating to Great Britain and the American colonies, and no less fitly conferred upon your Lordship in recognition of those high personal qualities of integrity, vigor, and honor through which you have maintained the name of Dartmouth.

PRESENTATION OF MANUSCRIPTS BY
LORD DARTMOUTH

IMMEDIATELY upon the reception of the degree, the Earl of Dartmouth presented to the President a package of letters and documents bearing upon the origin of the College, briefly remarking that he could not resist the opportunity to surrender so much of the original correspondence between the founder of the College and his ancestor as he had in his possession, believing that there could be no better place for these historic documents than in the institution which was the product of these letters.

The following were in the package :

Five letters from Eleazar Wheelock to Lord Dartmouth.

Letters to Lord Dartmouth from John Thornton, John Wentworth, the Bishop of London, Samuel Lloyd, and members of the School and College.

Seven letters to various persons from Lord Dartmouth, Eleazar Wheelock, Sir William Johnson, Nathaniel Whitaker, Matthew Graves, missionaries to the Indians, and Indian pupils.

WEDNESDAY AFTERNOON

INTRODUCTORY WORDS OF THE HON. SAMUEL LELAND POWERS

Mr. President, Your Lordship, Ladies and Gentlemen :

THIS occasion furnishes ample reason for extending hearty congratulations to every friend of old Dartmouth; it emphasizes the new era upon which the College has entered, and reveals the loyal spirit of the alumni to its present administration. While we all appreciate that the burning of the old hall was a serious loss to the College, nevertheless we are consoled in no small degree by the reflection that the absence of Dartmouth Hall may be the reason of the presence of his Lordship, — so our loss is not without its compensation. That is especially true, inasmuch as this occasion affords us an opportunity to express to our distinguished guest the great obligation we are under to his illustrious ancestor, the second Earl of Dartmouth, for the invaluable service which he and his countrymen rendered to the cause of liberal education in America in the founding of our College. Nearly a century and a half has elapsed since President Wheelock was put into possession of the funds which were contributed so generously by the friends of the College in England, prince and peasant alike joining in the contribution, and the little College was planted in the wilderness to forever bear the name of an illustrious English family. To-day we are prepared to render to our distinguished guest an account of our stewardship. This I believe we can do with full confidence that when his Lordship returns to his home

across the seas he will be justified in reporting to his countrymen that the contributions made by their ancestors nearly six generations ago for the founding of the College have not been wasted or mismanaged. We also feel confident that his Lordship will find nothing in the history of our College which in any way renders it unworthy to continue to bear the name which was intrusted to its founders by his distinguished ancestor.

My first duty and pleasure, however, is to present to you one who at all times has exhibited the true Dartmouth spirit, and who among the duties of a most exacting profession has found time and opportunity to prove his devotion and loyalty to his alma mater. I now take great pleasure in presenting to you Mr. Charles Frederick Mathewson of the class of 1882.

ADDRESS OF MR. MATHEWSON IN THE COLLEGE CHURCH

THE passing of a college landmark, endeared by long and familiar association, is — to the alumni of that college — a matter of no small concern; and in this direction Dartmouth has within the last few years been doubly bereft.

The "Old Pine" is gone. For unknown centuries it stood, grand and solitary, upon the summit of yonder hill, — its lofty figure appearing in silhouette against the sky from whatever point of view.

It saw the advent of the first paleface upon this plain; it witnessed the foundation, the struggle and the triumph, of this College.

At its foot in commencement week the members of every graduating class, from the very first of 1771, had sat and smoked the final pipe and said their last farewells before scattering to their life work, never again to meet as an unbroken band in this life; and few were the returning alumni who did not seize early opportunity to revisit the spot, to recall the circle of faces that once met there in buoyant youth, and to repeat in sadness the names of those who had meanwhile passed away.

But decay at last laid its inexorable hand upon the Old Pine. Its end was clearly approaching. A tower of stone was erected by its side by the alumni to commemorate its place in College sentiment; and in the very year of its completion, scarce ten years since, the Old Pine — its long

vigil ended — was found prostrate upon the earth from which it sprang and to which it must return.

Bitter was our regret ; for, fashioned by the hand of the Creator, no human power could reproduce its like. The Old Pine was gone forever.

But Dartmouth Hall still remained, — the pride and idol of us all. Planned, and its site selected and donated by Eleazar Wheelock, himself virtually contemporaneously with the establishment of the College, and completed during the administration of his son, John Wheelock, after years of struggle and sacrifice, it spanned three centuries and constituted the only existing link between the present and colonial days.

One of the finest examples, and, with the exception of University Hall at Brown and Nassau Hall at Princeton, the only remaining example, of collegiate architecture of the colonial period, it is not too much to say that at the time of its destruction it was the most interesting and characteristic college building in the United States. Others may have been older, but none so intimately connected with the whole history and life of an institution of learning ; for not only had it always been the nucleus of the College, but for nearly fifty years it was the entire plant of the College in all its departments.

Here was the home of that backbone of our early colleges, the classics ; here, the lecture-rooms of Proctor and Wright, and Parker and Lord, and of their accomplished predecessors in those chairs.

Here, too, was the old bell which summoned us to chapel and to the class-room ; here, the College clock, which seldom agreed with the bell.

And here, above all, was the old chapel, in which every alumnus now living had sat ; in which from time immemorial each senior, at "rhetoricals," had addressed the as-

sembled undergraduates to their supposed edification and enlightenment; and in which at the opening of each academic year, on "Dartmouth Night," the entering class had been gathered to be instructed by prominent alumni, while surrounded by the portraits of their distinguished collegiate ancestors, in the history and traditions of the College, that they might be impressed with the standards of merit and of manhood which a Dartmouth man was expected to support and maintain.

What an air of inspiration breathed in every nook of that old structure! Had that distinguished nobleman, who conferred upon this College and that Hall the honor of his name, been granted miraculous power sufficiently to penetrate the future; had he foreseen from such an humble beginning the growth of this institution in strength and influence during the century and a third that has passed; had he beheld in vision those hosts in numbers and accomplishment which from year to year have come trooping forth from those grand old portals, to fill such places in the community and the State,—representatives of the people in Congress, senators of the nation, governors of our greatest commonwealths, wearers of the ermine in our most authoritative courts; and had he identified among the throng the most renowned and brilliant advocate that this country has ever produced, the wonderful Choate,—a chief justice of the Supreme Court of the Union, and perhaps, considering the character of the questions with which it has to deal, the most important in the world, the profound and learned Chase,—and, towering above them all, a giant form, the greatest orator and statesman of his time, who should become known as the "expounder of the constitution" of his country, and whose logic and eloquence should wring from a reluctant court at Washington, in probably the most celebrated cause in its history, that de-

cision which not only rescued from destruction the chartered rights of this College, but for all time insured every other college and eleemosynary institution in the land against legislative diversion of its property in either management or application, from out the channels defined by the philanthropic men who established and endowed them, the colossal Webster:— might not that noble Earl, great and many and deserved as were his titles and his honors, have reckoned, as not the least precious among the distinctions of his house, that this then infant College and that modest Hall had been baptized with his name?

Within recent years Old Dartmouth had been divested of its stoves, and furnaces, and lamps, and candles, and, with modern devices installed, we looked forward with a sense of security to its future.

How great, then, was the shock when the message was flashed to us one February morn: "Dartmouth Hall is in flames;" with what determination rose the alumni to declare that by their contributions it should be restored,— the call for a meeting of the Boston alumni, issued while the Hall was still burning, concluding with the ringing words: "This is not an invitation, but a summons;" and with what joy do they hail this day of the initiation of the work, counting it a happy and splendid augury that the present honored possessor of the title of Dartmouth has consented, in laying this corner-stone, to add a fresh link to the chain already connecting his house and name with the history and the fortunes of this College.

It is designed that the new Hall shall provide for all the languages and for philosophy,—that is to say, for what was distinctive about the old College. Therein over twenty instructors will do their entire work, the plant including, in addition to recitation and seminar rooms, a large lecture-room to accommodate from four hundred to

five hundred students on the ground floor of the old chapel; and every student, through the requirements of English, will be compelled, in order to earn his diploma, to spend a goodly portion of his time within its walls.

Let, then, the new Dartmouth rise, as speedily as trowel and hammer can accomplish it! Let it rise upon its ancient foundations, and the very facsimile of its surpassing original! And let the shades of bygone days, scattered by the flames of winter, regather about its beautiful bell tower, and repeople its classic halls, that the returning alumnus may not only behold in it the reproduction of the outward proportions which he loved, but may come again to look upon it as the symbol, the repository, and the incarnation of all the traditions and the glories of the past!

WORDS OF MR. POWERS, INTRODUC- ING MR. QUINT

DARTMOUTH men have achieved distinction in every field of endeavor with the possible exception of that of poetry, — unfortunately we have not produced many poets. But of late the poetic temperament among Dartmouth men has made its appearance. This is believed by many to be due to the rhythmic harmony which exists between the alumni and President Tucker. Now we all find it easy to write poetry, and I take great pleasure in presenting to you one of the illustrious of our modern poets, Mr. Wilder Dwight Quint, of the class of 1887.

THE CORNER-STONE ODE

“VOX CLAMANTIS”

FORTH from the day of the dawning,
Voice that the wilderness thrilled,
Cry in the desert proclaiming the way,
Prophet of glory fulfilled —
Comes with the breeze of the morning,
Rings through the forest and plain;
Echo flung on from the hills of the past
Brings here its tidings again.

Changeless the message she beareth,
Mother of men and of deeds.
Tender her smile as the breath of the Spring,
Splendid her face as she pleads :
" On through the land yet unscouted,
Blazing the path as of yore,
Keeping the camp-fires burning bright,
Beacons of truth evermore."

Hand of the race that befriended
Lends to our strength its own ;
Spirit of old, reincarnate anew,
Broods over every stone.
Name of our swift-flashing fealty,
War-cry and blessing in one,
Comes from that ancient baronial hall —
Dartmouth ! We shout to the sun !

Here on the walls of the fathers,
Here where the great have trod,
Here where the rugged sires of our sires
Prayed in the dawn to God,
Riseth the beautiful temple
Up from the flame and the dust,
Fairer to sight, yet still firm in the faith,
Guard of an ancient trust.

Into the march of the ages;
Rearing her torch on high,
Lighting the way to the waters of life,
Passing no thirst-worn by,
Goeth our mother Dartmouth,
Stately, serene, and strong.
So may she ever love but the right,
So may she hate the wrong.

O thou, our mother royal,
Shelter thy children to be.
High o'er the clouds and the wrack and the storm
Sunlight gleam ever on thee.
Stanch as the rock where thou standest
Set thou thy banner unfurled :
So shall it blazon the sign of thy hope
Unto the uttermost world.

WORDS OF MR. POWERS INTRODUC- ING THE EARL OF DARTMOUTH

DURING the past few days we have been expressing to our distinguished guest our opinions of Dartmouth College. I feel confident that I shall be pardoned by this audience if I now give an opportunity to his Lordship to tell us what he thinks of the College. I now have the honor of presenting to you the Earl of Dartmouth.

SPEECH OF THE EARL OF DART- MOUTH IN THE COLLEGE CHURCH

President Tucker, Your Excellency, Ladies and Gentlemen :

THOUGH I am aware that it would be difficult for anyone, and impossible for me, to say all I should like to say to you to-day, I cannot allow this opportunity to pass, without endeavoring to express, on behalf of those members of my family present here to-day and myself, the gratitude we feel for your kindness to us.

We shall never forget the events of the last two days, and though the weather has not smiled on us to-day, the warmth of your welcome has taken out of it any possible sting.

On such an occasion, full as it is of memories of the past, it would be impossible entirely to forget how different are the relations between our two countries now and then, but we at any rate can congratulate ourselves that, bitter and protracted as was the strife, and still more bitter and longer-protracted the feelings that of necessity accompanied

the strife, now we hope forever passed away, the storm passed us harmlessly; and, as far as I know, the relations between "Dartmouth and Dartmouth" have never altered, and to-day stand on a firmer footing than ever before.

In your College you have a great history, splendid records, and, above all, the lives of your great men, that stand out like signposts by the wayside that represent the history of the College. And though Shakespeare may say of man that the good he does "is oft interred with his bones," we know better than that, and we know that the life of a great man, as long as it is the life of a good man, is never wasted, but stands for all time, as an example and inducement to all who care to follow. And though it may be given to the very few to reach the highest ideal, I am confident that the very straining after it makes the life of the liver better worth the living, and is a help and encouragement to all with whom he is associated.

By your action to-day you have given me my share in your history, in your records, and in the lives and works of your great men, and by my inclusion as a member of your body that long chain of connection, the first link of which was forged by Lord Dartmouth on the one side and Dr. Wheelock on the other, that chain which has been added to link by link as generation has succeeded generation, is now complete.

I have already said, and I repeat, that we shall not forget your kindly reception of us. You have made us feel that we have a home on both sides of the water. I have no degrees to offer, in exchange for the one you have given me to-day, but I can at any rate promise you this, that it will be my earnest endeavor that no action of mine, and as far as I can control and influence those who come after me, no action of theirs, shall ever cause you to regret the high honor you have done me to-day.

ADDRESS OF PRESIDENT TUCKER AT THE GRAVE OF ELEAZAR WHEELLOCK

WE are indebted to Professor Richardson, the chairman of the Committee on Arrangements, for the introduction of the fine touch of sentiment which brings us here, at the grave of Eleazar Wheelock, to begin our march to the site of Dartmouth Hall. It is also in accordance with his suggestion that a brief word is spoken here by myself as the successor of Dr. Wheelock.

The gift of the eighteenth century to the colleges of America was the gift of the religious spirit. For other endowments our debt is small. The ministry of wealth to education had not then been accepted, and of organized learning there was little to give. The learning of the time was chiefly pedantry or culture, not distinctively power.

The religious spirit was the great educational endowment, and it was very great, because it was creative. It took possession of fit men and taught them to lay foundations upon which men and states might afterward build securely and broadly.

Eleazar Wheelock was a man fitted to the uses of this creative and energizing spirit. My conception of him is that of a man of broad understanding, of quick and steadfast imagination, and of an imperious will, which gave him in unusual degree the power of initiative; but I think of him more distinctly as a man able to receive and to make room for those mighty influences which were in his time stirring the hearts of willing and capable men. Eleazar

Wheelock was no opportunist, but he was alive in all his nature to the most serious demands and opportunities of his age. It would perhaps be fanciful to assume that, as a college student, the first fellow on the Bishop Berkley foundation at Yale, he caught the full significance of the great bishop's scheme for education in America. Still it is true that no man ever carried that scheme so near to its realization as did Eleazar Wheelock. In his early ministry there came among the churches of this country the quickening power of George Whitefield. Many opposed Whitefield and his doctrine. Wheelock welcomed him and accepted his message. He became in his own person a recognized part of the "Great Awakening." The visit of Whitefield was supplemented in the providence of God by another visit of a very different kind, which at once suggested, and finally directed, the course of future service. While still a young pastor and teacher there came to Wheelock's study an Indian, twenty years of age, asking for advice and help. Wheelock took him to his home as pupil, almost as son, and after four years sent him out equipped for work among the churches. Samson Occom was to Wheelock the embodiment of an idea, an idea which became a purpose, — I had better say, a passion; an idea for which he was ready to endure toil and sacrifice, an idea for which he was quick to plead with the churches and legislatures of his country, an idea which he was not ashamed to present at the court of his sovereign.

It was twenty-six years from the visit of Samson Occom to the signing of the charter of Dartmouth College. At almost threescore, Eleazar Wheelock left his home and church and people, where he had dwelt for thirty-five years, and built his altar and pitched his tent in this wilderness. He had but ten years in which to accomplish his work. It was an old man's task. The founding of



GRAVE OF ELEAZAR WHEELOCK

this College is a witness to the power of a courageous, persistent, indomitable faith.

It would be unjust to this man, standing beside his grave, to deny his faults, faults which inhered in his temperament. Great men do not ask us to forget their faults. This man was great enough to carry them to the end and make his goal.

The writer of his epitaph has caught the spirit of his life. Beginning as a record it ends as a challenge. I have often read it to invigorate my own soul. But it was written not alone for his successors in the office which he created, nor yet for workers in the cause for which he gave his life, but as the writer says, even for the wayfaring man who may pass his grave. I rehearse it therefore in your presence.

By the gospel he subdued the ferocity of the savage ;
And to the civilized he opened new paths of science.

TRAVELER,

Go, if you can, and deserve
The sublime reward of such merit.

WORDS OF MR. POWERS AT THE LAYING OF THE CORNER-STONE

Your Lordship :

IN behalf of the Trustees, and in behalf of every friend of the College, I now present to you in their name this trowel, with the request that you lay the corner-stone of the new Dartmouth Hall, and that you may feel in so doing that you are continuing the great work of liberal education in America to which your illustrious ancestor and your countrymen gave such generous and timely aid nearly a century and a half ago.

WORDS OF THE EARL OF DART- MOUTH AT THE LAYING OF THE CORNER-STONE

AND now in the name of the Father, Son, and Holy Ghost I declare this Corner-Stone well and duly laid. *Floreat et haec nostra domus esto perpetua.*

WEDNESDAY EVENING

**ADDRESSES AT THE BANQUET IN COLLEGE HALL
IN HONOR OF THE EARL OF DARTMOUTH**

TOASTS

	PAGE
THE PRESIDENT OF THE UNITED STATES	79
HIS MAJESTY THE KING OF ENGLAND	79
OUR GUEST: THE EARL OF DARTMOUTH	79
RESPONSE BY THE EARL	80
THE DARTMOUTH AND THE WASHINGTON ARMS	85
RESPONSE BY HON. CHARLES THEODORE GALLAGHER	85
LETTER FROM BRITISH AMBASSADOR	96
TELEGRAM FROM MR. EDWARD TUCK	97
THE COMMONWEALTH AND THE COLLEGE: THE GOVERNOR	
OF THE STATE, EX OFFICIO TRUSTEE OF THE COLLEGE	97
RESPONSE BY GOVERNOR BACHELDER	98
THE NATIVE AMERICAN, FOR WHOM DARTMOUTH COLLEGE	
WAS FOUNDED	101
RESPONSE BY DR. CHARLES ALEXANDER EASTMAN	102
THE RELATION OF AMERICAN EDUCATION TO THE ENGLISH	
UNIVERSITIES	105
RESPONSE BY PRESIDENT CHARLES WILLIAM ELIOT	106
YALE UNIVERSITY: THE ALMA MATER OF ELEAZAR WHEEL-	
LOCK	109
LETTER FROM PRESIDENT ARTHUR TWINING HADLEY	109
THE COLLEGE OF WILLIAM AND MARY: THE FIRST TO	
IDENTIFY GREAT ENGLISH NAMES WITH AMERICAN	
INSTITUTIONS	110
RESPONSE BY PRESIDENT LYON GARDINER TYLER	111
SAMUEL KIRKLAND, FOUNDER OF HAMILTON COLLEGE:	
ELEAZAR WHEELLOCK'S PUPIL AND FELLOW-WORKER	
IN INDIAN EDUCATION	116
RESPONSE BY HON. ELIHU ROOT	116



WILLIAM HENEAGE LEGGE
Sixth Earl of Dartmouth

THE PRESIDENT OF THE UNITED STATES

The President. — GENTLEMEN: I bid you rise to the first toast of the evening — The President of the United States. (The toast was drunk standing, the band playing "The Star-spangled Banner," and was followed by applause and cheers.)

HIS MAJESTY THE KING OF ENGLAND

The President. — As you are standing, gentlemen, I bid you respond to the second toast of the evening — His Britannic Majesty, King Edward the Seventh. (The toast was drunk standing, the band playing "God Save the King," and was followed by applause and cheers.)

OUR GUEST: THE EARL OF DARTMOUTH

The President. — It is a very difficult thing to propose to you, Lord Dartmouth, a formal toast; you have so simply and so completely won our hearts. You came to us bringing with you the traditions of your great house, but you will always stay with us, in your own person, a permanent part of the life of this College. (Applause, followed by cheers for Lord Dartmouth.) I was saying to your Lordship that we could not give you a formal toast; and yet I can but say, in behalf of this College, that as you go out, our guest — yes, I say, our guest from the other side of the sea — we wish you a return in safety and in gladness; but we wish you never to forget that you have won a home for you and for yours on this side of the sea. (Applause.)

RESPONSE BY THE EARL OF DARTMOUTH

PRESIDENT TUCKER, YOUR EXCELLENCY, AND GENTLEMEN: I rise to return you my very sincere thanks for the cordial reception you have given me to-night. I can assure you that it is with the very greatest difficulty that I can find words to respond to the toast that has been submitted.

We, as I have already said to-day, will never forget the very cordial and hearty reception we have met with here; and, however long our lives may last, we shall always keep the tenderest spot in our hearts for those of the family — if I may say so — who live on this side of the water. (Applause.)

I should like, if I might be allowed, to say a few words to you to-night in regard to our visit. We have had many experiences of the pleasantest kind in this country, but I am bound to own that in the press of a portion of this country I have learned facts about myself and my family that are entirely new to me. (Laughter.) I cannot but feel that the poetic aspiration that Heaven would grant us the "gift to see ourselves as others see us" would never have been written had the poet Burns lived in the days of the modern newspaper and the kodak. (Laughter.)

I am bound to own that one of the paragraphs I have seen has caused me a little anxiety. It is suggested that, as the result of my visit, Dartmouth College will begin to drop its "h's." (Laughter.) I can only hope that no such disaster will arise, but if it should, and if anyone should find any of those dropped "h's" lying about, if he will only mail them across to me on the other side of the water I shall always treasure them as souvenirs of a pleasant and most interesting visit. (Laughter.)

Of course, gentlemen, these are all more or less personal matters, and perhaps we ought not to be surprised that others do not form the same opinion of our appearance and our characteristics as we hold ourselves. But what has surprised me more than anything is to find that the history of Dartmouth College has been rewritten from the beginning; and when I see, as I have seen, that Dartmouth College is situated in England, that it is a rival to the great sister universities of Oxford and Cambridge, that I am the sixth hereditary patron, and that it was originally started to teach the children of the aristocracy in England to read and write (laughter), I am bound to confess that such a statement, coming suddenly on one, would justify not merely the dropping of an occasional and harmless "h," but in scattering broadcast the whole of the alphabet. (Laughter.)

However, on figuring out things I am able to locate the occasion, and I have come to the conclusion that that magnificent flight into the imaginary emanated from the brain of a reporter of the gentler sex. (Laughter.)

Gentlemen, I have no doubt that such an occasion as this would suggest the desirability of contrasting the different systems of education of this country and at home. But I am relieved from that duty, because I find that there is a toast lower down on the list which is intrusted to a gentleman who is perhaps better qualified to make such comparison than anybody else, and no one realizes more fully than I do that it would be quite beyond my powers to endeavor to do so. In fact, I think I may admit—if you will see that it does not go any farther—that I was somewhat relieved to-day to find that in the conferring of the degree there were none of those irritating little preliminaries in the shape of examinations that usually precede the taking of a degree. (Laughter.)

I have often been asked during my journey to compare one thing with another. Personally, I object to these comparisons. We have seen a great many beautiful things, and I don't know that we any of us reap much advantage by comparing them with others, possibly equally beautiful, but quite different in character. I am strengthened in that opinion by an answer that was once given by the late Professor Jowett, whose name may be familiar to some of you. He was one of our great educationalists. He was for a long time Master of Balliol College, Oxford, and he had a caustic wit that those who came under the lash of it did not readily forget. He was visiting one of our English seaside resorts. In the party was an enthusiastic young lady who, as enthusiastic young ladies sometimes do, had lost that sense of proportion that ought to form a considerable part of our anatomy. She went up to the professor and she said: "Oh, Professor, is not this beautiful? Does it not remind you of Switzerland?" The professor thought a moment, and then said: "Yes, Madam, it is very beautiful, and to some extent it does remind me of Switzerland, except that here there are no mountains and there there is no sea." (Laughter.)

Again, gentlemen, I am often asked what impressions are made upon me by this country. Well, my impressions are varied, and are at present so confused that it would be impossible for me to give them at any length. But the one impression I have formed in this country is that, large as it is, there is no room for anything but admiration and most hearty congratulation on the wonderful progress that has been made.

I remember not very long ago a speech that was delivered by Mr. Joseph H. Choate, at a time when the relations between the two countries had been considerably improved. A good deal was said on that occasion. Mr.

Choate gave a warning note. He said that "no man could be an Englishman and an American at the same time." I take it that he meant by that that where the interests of two countries come into conflict, whatever the sentiment may be, no country will allow its interests to suffer merely on the ground of sentiment. But what I believe and what I hope to be the case is, that by a better knowledge of each other, by mutual respect for each other, by mutual recognition of each other's good qualities, which are many, and mutual forbearance with regard to each other's weaknesses which may exist, when the interests do clash the governments of the two countries will be able to find a solution of those questions that will be mutually satisfactory. (Great applause.)

Gentlemen, may I say one or two words of a purely personal nature? I once heard a speech delivered by Mark Twain. He gave his views on heredity, and commenced his speech by relating a little incident that had happened to himself. He was present at a luncheon in London, at which was also present one of our eminent divines, who had an early engagement and had to leave before the rest of the company. According to Mark Twain, the reverend divine naturally took the best hat he could find, which was Mark Twain's, and from this very ordinary occurrence Mark Twain came to the sweeping conclusion that he would not trust any ancestor with a hat or anything else. (Laughter.) In England we perhaps take rather a different view of heredity, and I would venture to say that Mark Twain's hat, even if it was as good a one as he claimed it to have been, would have been as safe in the hands — or, perhaps I should say, on the head — of an ancestor as anywhere else. And personally, descended as I am on the one side from the father of the first Lord Dartmouth, who was known among his contemporaries as "Honest Will," who

was described by his sovereign, Charles the First, as the faithfullest servant that ever king had, and on the other from Elizabeth Washington, a great-grand-aunt of George Washington, who holds the world's record for truth and honor (laughter and applause), I trust that I shall not be blamed if at any rate I hope that there may be something in heredity. (Laughter.)

Gentlemen, what is our connection but hereditary? I am the first of our family that has ever had the privilege of meeting the members of Dartmouth College face to face and shaking them by the hand. But these friendly relations have been handed down from father to son now to the fifth generation; and, standing as we do on the platform of the present, with the great past behind us and with the still greater future before us, I think we may congratulate ourselves on that instance of heredity, and trust that it may last for many generations to come. (Applause.)

Gentlemen, President Tucker is the head of the Dartmouth family over here, as I am the head of the Dartmouth family in the old country. His family is a larger one than mine (laughter), and I do not say this with any feeling of envy or regret. (Laughter.) At any rate, I believe that in one particular, at least, President Tucker's hopes and desires are identical with mine. I believe the earnest desire and hope of us both is that the sons of Dartmouth, whether they be many or whether they be few, whether they live on one side of the Atlantic or whether they live on the other, shall be trained up to be useful, honorable, God-fearing men and worthy citizens of the two great nations to which they respectively belong. (Great applause and cheering, followed by a selection by the Glee Club.)


THE DARTMOUTH AND THE WASHINGTON ARMS

The President.— I have in mind, gentlemen, a home of many sons, into which there came a boy of whom, after he had been tried and tested, the mother said, "I cannot tell him from the sons I bore." Such, gentlemen, is the word which the mother of us all bids me speak to-night to Charles Theodore Gallagher. (Applause.)

RESPONSE BY THE HONORABLE CHARLES
THEODORE GALLAGHER

MR. PRESIDENT, YOUR EXCELLENCY, YOUR LORDSHIP:
It was a fortunate happening, indeed, in 1889 when Mr. Waters, the eminent genealogist, found folded in the will of one Andrew Knowling, of about 1649, a piece of paper three inches long and from one and one-half to two inches wide, written over with Latin, which formed the link that made the chain complete between the Washingtons of America and the Washingtons of England. Considered in connection with its consequences this was a most important discovery, having for its result not only the definite settlement of the line of our own great Washington's ancestry, but the establishing of direct connection between his family and that of our honored guest, and incidentally the presence for the first time in history of an illustrious member of the Dartmouth family as a guest of the College.

It is with some feeling of responsibility that I approach the sentiment of "The Dartmouth and Washington Arms," and had my own wishes been regarded, some other and better representative would stand before you for that purpose. I should be false to every sensibility, however, if in responding to the sentiment, I failed to acknowledge the compliment of being placed in this position by command



of our President, and then by his introduction, being received into a fellowship more fully emphasized in cordiality, if possible, than the kindness and generosity of the Dartmouth graduate toward me in the past. The expectations that such a presentation naturally evokes, however, but add to my embarrassment, when I contemplate an attempt "to dim the eye or tremble the lip" on the construction of a bare skeleton of genealogical details that shall have for its end an interesting tree for Dartmouth purposes, but falling far short of the demands of an after-dinner speech.

The most that was known of George Washington's ancestry was that John Washington came here from England; and for one hundred years antiquarians had been unable to connect him with the old country. Finding this piece of paper in the Knowling will identified the missing Lawrence Washington, temporary Surrogate of the Archdeacon's court, the Rector of Purleigh, an M.A. of Brasenose College, at one time Proctor of Oxford University, as the fifth son of Lawrence Washington of Sulgrave, and as the father of John Washington, who emigrated to Virginia.

Starting with Lawrence Washington of Sulgrave, we have on the English side Sir William Washington, his son, whose daughter Elizabeth married William Legge, referred to by his Lordship, and known in history as "Honest Will" Legge, a description of whose life during manhood might almost be called a history of England; closely allied with the royal households of Charles I. and II. and enjoying a reputation for loyalty to his sovereign almost unsurpassed in history, he maintained during those uncertain times "so general a reputation of integrity and fidelity" as to attract the attention of the historian and the world by the complimentary title given to him here. Taken prisoner no less than eight times, and wounded many more times

while fighting the battles of his sovereigns, returning once from a safe escape to Dieppe to share the imprisonment and escape of his king from Hampton Court and his subsequent recapture and confinement, his modesty declined the proffered knighthood, expressing the hope, however, that his son might live to enjoy it.

This distinction did come to his son George Legge, who was made a baron in 1681; his creation reading: "That his Majesty remembering the great merits of William Legge, etc." This first Baron, however, well earned the distinction that was accorded him, for his life is replete with deeds of valor, loyalty, and heroism both on land and sea. His destruction of Tangiers occupies a notable place in history as a military achievement, while his naval service, beginning with the command of a man-of-war at the age of twenty, progressed until he was "admiral of the whole fleet" and fought De Ruyter and Van Tromp, and was despatched by James to intercept the fleet of the Prince of Orange. The latter on his accession failing to appreciate at first the distinction, so logically put by the admiral in the Dartmouth manuscripts published by the commission, of which our guest is an honored member, between obedience to one's king and loyalty to one's country, caused the admiral to be sent to the Tower, where he died suddenly, as King William was about to release him, being convinced of his innocence and of his loyalty to his country. By royal command the admiral's funeral was celebrated with great respect and pomp, among other ceremonials a salute being fired from the Tower guns in his honor. Immediately following, a pension of £1,000 was continued to his son, who was created an earl in 1711, and made secretary of state. And in him we have William, the first Earl of Dartmouth.

The son of the first Earl dying in 1732, before his father, the line was continued to the grandson of the first Earl on

his death in 1750, and thus we have William, the second Earl of Dartmouth, and founder of Dartmouth College. He has been described to you to-day so eloquently by the historian that he should receive but a passing remark from me; but he was the great friend of the American colonies during the War of the Revolution; he was the man to whom Bowdoin, Pemberton, and Joseph Warren appealed that the troops be removed from Boston; whom Sam Adams characterized as the "good Lord Dartmouth" and speaks of his "greatness of mind;" and whose appointment as Secretary of State for the American Department "was received in America with general joy, the greatest hopes being placed on his high character, etc." Dr. Franklin said of him: "Yes, there is Lord Dartmouth, we liked him very well when he was head of the board formerly, and probably should like him again;" and tells of attending Lord Dartmouth's first levée and of the gratification at the reception, which was so different from that of the previous secretary. Thomas Cushing, speaker of the Massachusetts Assembly, to whom Lord Dartmouth wrote for information directly, instead of to the governor of the colonies, wrote to Arthur Lee in 1773: "I have lately been honored with a letter from his Lordship. His sentiments are truly noble and generous. . . . He seems disposed and desirous of having union and harmony restored between the two countries upon a fair, candid, and equitable footing."

Not only in America but in England were his position and character felt. The Duke of Grafton spoke of him as the only one who had a "true desire to see lenient means adopted toward the colonies," while Sir George Trevelyan characterized him as one who was "too good for the post which he held," and again says that the "colonists who hated the rest of the cabinet trusted and liked him." In fact the last act of the administration of the second Earl

was to present to his Majesty the "Olive Branch petition," of which Franklin says: "He told us it was a decent and proper petition, and cheerfully undertook to deliver it." His every act was for conciliation, until the unfortunate Gaspee affair in Rhode Island, which has been spoken of as "five times the magnitude of the Stamp Act," and after this occurrence no man, however strong, could stem the tide against the whole cabinet.

He was one of the few men in England who understood the American people. From the Dartmouth country, the counties of Devonshire and Somerset, the men of New England had gone from Old England to find new homes, carrying their loyal remembrances so far as to reproduce all over the new land the names of the towns and cities which they had left at home.

An additional bond of union between them was their simple religious faith; while Lord Dartmouth remained a communicant of the Church of England, his drawing-rooms at Cheltenham were open to Whitefield, Wesley, Toplady, and others, earning for himself the title of "the Daniel of the age," and immortalized in the verse of Cowper as "one who wears a coronet and prays."

It is not strange that his sympathies and attention were drawn to the establishing of a school for civilizing the Indians near the geographical center of New England in 1769, or that he was selected by Lord Sheldon as agent plenipotentiary to negotiate the Treaty of Paris in 1782, each act bearing testimony to the relations in which he stood toward the colonies and the American people.

His arms, reproduced in brilliant coloring and attested by the Bluemantle pursuivant of arms of the Herald's College at London, with the heraldic description of the same from the peerage, occupy a prominent position to-day in the exhibition at the Howe Library, while colored

lithographs have been circulated among the alumni and adorn the walls of library, home, or office of many of you at present; and from this day forward they will be looked at with a new light, a new affection, and a new significance, in the appreciation of and respect for the Dartmouth name and family you already hold.

Returning now to Lawrence Washington of Sulgrave, the common ancestor of the Dartmouth and Washington line, his fifth son was a brother of Sir William Washington, the father of Elizabeth Legge, and, by the chance discovery of Mr. Waters, was located as the missing Rector of Purleigh, and is thus placed in the direct line connecting the Virginia Washingtons with the Sulgrave branch in England. For it was John, the son of this Lawrence Washington, Rector of Purleigh, that emigrated to Virginia and became the founder and only known head of the family for more than two hundred years. His son, another Lawrence, was father of Augustine, who, by his marriage with Mary Ball, had for issue the immortal patriot and father of our republic, George Washington.

Providence vouchsafed to the second Earl of Dartmouth, who (if we omit his father, who died without succeeding) stands in the same degree to the propositus (Lawrence of Sulgrave) as does George Washington, that his successors through four generations should add to the dignity and strength of the mother country, and that we should enjoy the fruits of a succession in being enabled to pay respect and homage to one of the line who has come to grace this occasion by his presence. But to Washington, though, as was said of William the Silent, "He lived the faithful ruler of a brave people, and when he died, children cried in the streets," nature so ordered that he left no issue. But as a compensation it may be added that, "Heaven left him childless that all the nation might call him Father."



ARMS OF THE SECOND EARL OF DARTMOUTH

The Washington arms, popularly known as a shield with three stars above and three bars below, and heraldically read as "Argent, two bars and in chief three mullets-gules," have been reproduced by copy from escutcheons and tombstones in England and placed in public in our own country; our honored guest detecting one on a tablet near the statue of Washington at our State House in Boston, heretofore unnoticed by myself in the many times I had passed the spot.

If read by their symbols, the arms of the family would develop the fact that there were navigators among them, and at one time "a prince had built a fortification for his sovereign," indicating the profession of arms. George Washington's life was consistent with the family arms, for, inheriting through a succession of generations a taste for the sea, he yielded reluctantly a commission in the navy at his mother's urgent request, while as a military genius and great commander his fame is historical.

His taste for agriculture led him to bend his shield to a cornucopia, however, and to foliate it with wheat and the products of the farm; it was in that form you saw it extended on the canvas last evening with his motto and signature.

Without disposing of the question as to the origin of the stars and stripes on our national flag, we may take pride in the feeling that Washington placed the six white stripes on the red ground of England's flag at the siege of Boston, and saluted his thirteen stripes with thirteen guns in honor of the thirteen colonies; it is significant too that when Congress created the flag, adding "the new constellation of thirteen stars on a blue field," the heraldic star of six points was not employed, but the five-pointed mullet of the Washington arms; and the men who did it had some knowledge of heraldry. But more conclusive to us will be

the expression of our distinguished guest who, over his own signature, has expressed pride in the fact that he has the right to quarter his Dartmouth arms with the stars and stripes; an expression as pleasing to us as his correspondence on Dartmouth College matters, when, as long ago as 1897, he wrote on the occasion of a Boston alumni dinner: "May I, as the head of the family, and a direct lineal descendant of Elizabeth Washington, the great-great-aunt of George, although a stranger, except in name, very heartily reciprocate your good wishes for the ensuing year," closing his letter with that cry so dear and familiar to us all, "Wah! Who! Wah! — Wah! Who! Wah! Da-di-di-Dartmouth — Wah! Who! Wah!" learned by him from a relative who had it from American college men in England at one of the international athletic meets.

You have given me the sentiment of "arms," — I complete the sentence, "and the man." And we look up to him who by the union of "The Dartmouth and Washington arms" finds himself among us, not only to him as the noble earl and distinguished Englishman, but in that higher and nobler character which knows no geographical limitations, the consummation of the poet and the thinker, as a man. For

"There is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

And as for months the men of Dartmouth have anticipated the pleasure of a cordial welcome to him, so have the ladies of the faculty vied with each other in their zeal to present to his gracious wife and charming daughter some token of their appreciation and consideration. About us on every hand at these extensive tables are strewn the rich glow and coloring of our New England hill autumn.



WASHINGTON'S BOOK-PLATE AND ARMS

Carefully plucked weeks since, when in their richness, and preserved and pressed, wired and arranged, they have been added to this festal occasion as a speaking tribute for the party who grace the occasion. All honor, then, to the ladies whose fair hands have enriched our decorations, and a royal welcome to those whose presence is thus recognized by their act.

I have said that the Dartmouth and Washington arms are united in our presence. On imperishable marble on the tablet to the memory of William Legge — the "Honest Will" of his Lordship and of history — placed on the wall of the Church of the Holy Trinity in the Minories at London, is the escutcheon of Dartmouth with its stag's head, impaled by the stars and bars of the Washington arms; and as that is preserved in stone and story in old England, so we in New England will ever retain in our hearts, so indelibly as never to be effaced, the union of the same names in him who has made so deep an impress on all our hearts.

And this lasting remembrance, thus impressed in the hearts of the alumni and students of an institution of learning that has for its aim "to give to opinion a loftier seat," will find their work and hope in life enlarged and broadened and strengthened by such an association as this, short in duration but permanent in its effects. And if by his visit his Lordship shall have given a new impetus to the advancement of the cause of learning and good citizenship, we may with him be proud indeed of the association, and grateful for his encouragement.

But "let the strain soar higher." If his visit, like those of other distinguished Englishmen, shall have the effect of cementing more firmly that bond between these two great nations of a common language and a common hope, then indeed may we feel that "great things have been done this day." And as England and America, with

constitutional liberty and representative government forming the fundamental principles of their civilization, join in the forward march of progress and advancement in civil, political, and moral life, the nations of the world will feel the beneficent influence ; and the twentieth century, feeling the effect of these humanizing examples, will look back upon the material progress of its predecessor and feel that the new influence has grandly supplemented the success of the old.

And if these united influences shall extend beyond the confines of a protected and policed civilization and work for good among the less favored of humanity, then indeed in a grander spirit may the dream of Dr. Wheelock and the hope of the second Earl find fruition in a more humane treatment of the barbarous and savage peoples of the earth.

The great civilization of these two English-speaking people in the past has been achieved by the strong minds and noble hearts of her men ; "large-hearted, manly men," such as the training of the Dartmouth family in England and of Dartmouth College in America have placed before the world. And that the problems of the future may be worked out similarly by the good and true men of like production in the families and colleges of a united civilization, is our fervent and earnest prayer. For in this work of developing men

" Who shall join the chorus,
And prolong the psalm of labor and the song of love "

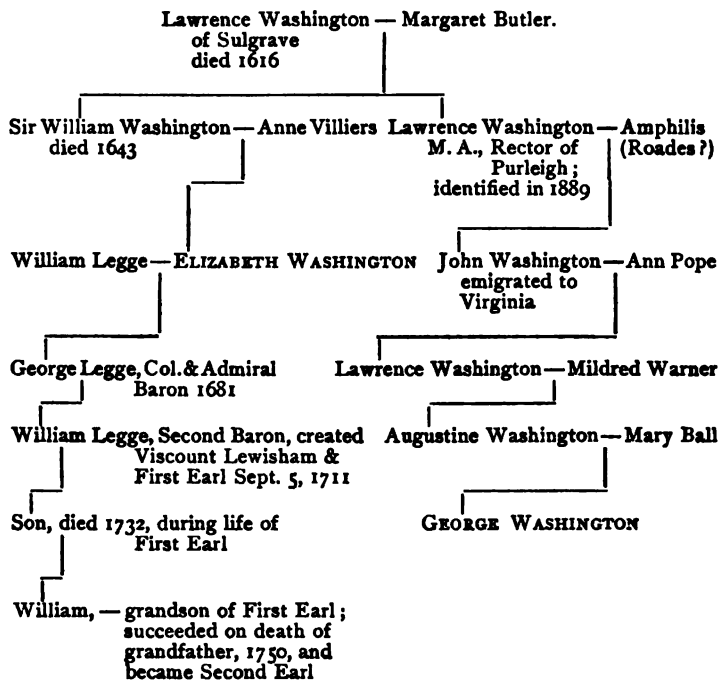
we shall need " Heroes, who shall struggle in the solid ranks of truth," and

" Scholars who shall shape
The doubtful questions of dubious years,
And land the Ark that bears (each) country's good
Safe to some peaceful Ararat at last."

(Applause.)

THE DARTMOUTH PEDIGREE

THE following pedigree, used by Mr. Gallagher in his address, shows the relationship of Elizabeth Legge to George Washington :



By this it will be seen that George Washington and Elizabeth Legge were first cousins three times removed; and, therefore, Elizabeth's uncle, Lawrence Washington, was the great-great-grandfather of the Father of the American Republic.

LETTER FROM THE BRITISH AMBASSADOR

The President. — It had been our confident expectation that his Excellency, the British Ambassador, would be with us on this occasion, and it was not until last week that we learned that he would be deprived of the opportunity of paying his respects to Lord Dartmouth. At that time I wrote asking that a representative of the British Ambassador might take his place, and I received this letter in reply : —

BRITISH EMBASSY
WASHINGTON

LENOX, MASS.,

19th Oct., 1904.

MY DEAR SIR : — I have received your letter of the 17th and very much wish I could meet your views about the 26th. It was with greatest reluctance that I had to ask you to excuse me. But the fact is that I have found myself obliged to start on a journey to Chicago and St. Louis earlier than I intended, and to break up the Embassy here.

Our last Foreign Office bag comes in on the 24th, and from that date until the 28th will be precisely the time when we shall be most occupied — while I have just lost two of the secretaries of the Embassy. It would therefore be peculiarly inconvenient to send away any one for the 25th and 26th.

I am very sorry, for I should have much liked to meet Lord Dartmouth myself, and failing that to be represented at the ceremonial. But I do not see my way to either. I have also had to give up a projected visit to Boston, which I much wished to see.

I remain

Yours very truly,

H. M. DURAND.

THE PRESIDENT,
Dartmouth College.

(Applause.)

TELEGRAM FROM MR. EDWARD TUCK

The President. — I will also read the following telegram, just received from Paris : —

PRESIDENT TUCKER, HANOVER, N. H.

Regret cannot be with you for ceremonies of to-day. May the New Dartmouth Hall gather in the coming years associations as rich as those connected with the old, and may to-day's events mark a new epoch of progress and prosperity for the College.

EDWARD TUCK.

(Applause.)

THE COMMONWEALTH AND THE COLLEGE: THE
GOVERNOR OF THE STATE, EX OFFICIO TRUS-
TEE OF THE COLLEGE

The President. — During the past three or four years there has been a good deal of discussion in the educational world about shortening the college course. Some of us have had some anxiety about the result, and here in New Hampshire we have been not a little disturbed for fear that we might suffer from contagion from the political curriculum, — as it has now become the established habit of New Hampshire to graduate Governors once in two years. (Laughter and applause.) The corresponding advantage, however, of that habit, as we have experience of it, is that we have brought into our company, into our fellowship, a very notable group of New Hampshire citizens; and the traditions of that office seem to be such that, as they are passed on from one to another, a certain loyalty between the State and the College is more conspicuously developed.

During my term of office in connection with the College I have known the Governors of the State and their inten-

tions toward the College, and, in regard to those of the past, their intentions have been marked by their deeds. That is true of our present Governor. (Applause.) The policy established by the State has been maintained, and no man is more welcome at our board at any time than the Governor of the State of New Hampshire. No man is more welcome to-night than His Excellency, our present Governor. (Applause and cheers.)

RESPONSE BY GOVERNOR BACHELDER.

MR. PRESIDENT, YOUR LORDSHIP, MEN OF DARTMOUTH: I thank you for your cordial greeting, a greeting invariably extended by the men of Dartmouth to the Governor of New Hampshire, whoever he may be.

It is with no little embarrassment that I rise upon this occasion to speak even in the briefest manner. My embarrassment was somewhat increased to-day by the facetious remark of a friend who reminded me of the fact that I was only an adopted son of Dartmouth, my connection depending upon the slender thread of an honorary degree conferred by the Trustees of this institution. I reminded him of the adopted child who was taunted by his associates with being only an adopted child. He replied, "It is true that I am an adopted child, but when you appeared in your parents' family they were obliged to take you as you came. I was selected from seventy-five." (Applause and laughter.) I also remarked to him that President Tucker was obliged to accept those who applied for admission to the College if mentally and morally qualified and do the best he could with them, but that I flattered myself that I was selected from 420,000 citizens of the State. (Laughter.)

I am also impressed by the magnitude of the College

and the relative magnitude of the State. Dartmouth College has grown so fast in recent years that it is not a part of the State of New Hampshire any more, but the State of New Hampshire is a part of Dartmouth College. (Laughter.) A traveller in Germany had occasion to send a cablegram, and addressed it to New Hampshire, forgetting to add the name of the country. The operator called his attention to the omission and asked him for the location of New Hampshire. "Oh," he replied, "New Hampshire is near Dartmouth College." (Laughter.) That located it upon the map of the world.

We are assembled to-day upon perhaps the most important occasion in the history of the Commonwealth and the history of the College. Both the Commonwealth and the College are honored by the presence of distinguished guests from abroad and distinguished guests from home. We rejoice that, whatever our relations with the mother country may have been in the past, they are so cordial to-day.

We tender to you, Lord Dartmouth, and to those whom you represent, the sincere affection of well-meaning children. If our exuberance upon this occasion is not equal to that manifested by our elder brothers in the famous Tea Party in Boston Harbor, I assure you of our earnestness and our desire to unite the English-speaking people for the betterment of the world. (Applause.)

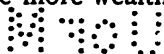
The citizens of New Hampshire take a great interest in, and have great solicitude for, the welfare of Dartmouth College. When your entering class gets so large that you have no accommodations for those who apply, we rejoice and sympathize with you. When Dartmouth men, after the hotly contested battle upon the athletic field, return to Hanover with the pennant, we shout with you in every town in New Hampshire. (Applause.) When fire de-

stroyed your historic building, we wept with you, and when its reconstruction is assured, through the loyalty and the liberality of the men of Dartmouth, we shout with you and will add our mite to their contributions. (Applause.)

The interests of New Hampshire and the interests of Dartmouth are so identical that it is impossible to speak of one without speaking of the other. If you search the records of the State and the records of the College you will find the same names in both places. The leaders in our State affairs have been Dartmouth men and many of those who have reflected honor upon their alma mater have been or are located in New Hampshire to-day. Whatever contributes to the welfare of New Hampshire contributes to the welfare of Dartmouth College, and whatever contributes to the welfare of Dartmouth College contributes to the welfare of New Hampshire.

The magnitude of a state is not measured by its geographical area, by its natural resources, by the gold in its vaults, or the products in its storehouses, but by the mental development and moral stamina of its men and women. There are states in the Union and countries in the world whose area, natural resources, and wealth far excel those of New Hampshire. But the loyalty, the integrity, and the ability of Dartmouth men in the State, the Nation, and the World, the right measure by which to measure the magnitude of a state, will place New Hampshire in the front rank and second to none other. (Applause.)

I suppose that the magnitude of a college is not measured by its number of students, by the cost and elegance of its buildings, or by the wealth of its investments, but by the excellence of its finished product. I am bold enough to say in this distinguished presence that when the men of Dartmouth are compared with the men from the older, the more wealthy, and more populous institutions in this



land, this College in which we take so much pride will not suffer by the comparison. The citizens of New Hampshire in the galaxy of states, and the men of Dartmouth in the field of learning, need not blush for inferiority.

The citizens of New Hampshire point with pride to our manufacturing cities upon busy rivers, to our agricultural resources adjacent to good markets, to the soundness of our financial institutions, and to the excellence of our transportation facilities, and we also point with pride to our grand natural scenery, to our health-giving, nerve-restoring climate, which afford the opportunity for the most desirable homes in the world.

But that to which we point with the greatest pride, that which gives us the greatest satisfaction, is our educational system and the men and women who are the products of it. Chief among this system is Dartmouth College, and chief among those men and women are those who help to rule the world. I trust that this College, in which we all take so much pride, will go on and on and on, reflecting honor upon the memory of its founders, enriching the reputation of its more recent promoters, and upbuilding the State and the Nation, and that the State of New Hampshire will not lag behind in service to the Nation or in contributing to the Nation's honor. Such occasions as this contribute to promoting both.

New Hampshire and Dartmouth, "one and inseparable, now and forever!" (Great applause.)

THE NATIVE AMERICAN FOR WHOM DARTMOUTH COLLEGE WAS FOUNDED

The President. — Some months ago it was my pleasure to take a long ride with Dr. Eastman. We were both making the same station in Chicago, and on the way he related

to me—the narrative being broken as we reached the end of our journey—an old Indian myth which described in stirring words, as he gave it, the spiritual side of Indian life. As he left me under the thrill and spell of his words I was almost compelled to say, “Almost thou persuadest me to be an Indian.” (Laughter and applause.)

Seriously, gentlemen, we might fare worse than to have in our veins more Indian blood, a larger strain of that old aristocracy, the native American, for whom this College was founded. Will you tell us about him, Dr. Eastman? (Applause and cheers.)

RESPONSE BY DR. CHARLES ALEXANDER EASTMAN

MR. CHAIRMAN AND GENTLEMEN OF THE BANQUET: I know the Indian, perhaps, as well as any other class of people. At least, that has been my belief, but in my wanderings I have very often thought that I did not know him, when eminent men and the press have told me all about the Indian and his characteristics. (Laughter.) I am like our distinguished guest,—I am bewildered, lost in the woods. (Laughter.)

But, after due reflection, I am on the trail again. (Laughter.) When I came to Dartmouth College I did not know whether I was on the wrong trail or on the right trail. However, I have the native perseverance and endurance, and, always carried on by curiosity for the new thing, I did not stop. The walls of civilization, the noises of the city, did not terrify me in coming to find Dartmouth College. I was, however, bewildered at times in observing the complexity of civilization, very often doubting whether it was better than the old life. But when I came to Dartmouth College, in the midst of all these warlike noises, my inspiration immediately arose and I took courage.

(Laughter.) Scarcely able then to talk English, and I am not able to talk much better now, I found the true side of civilization, and when I found that, I found that man is the same man, whether he is in the woods, or upon the plains, or within thick walls. (Laughter and applause.)

I have had unusual opportunities to know both the primitive man and the highly developed man. I have often thought that at Dartmouth College I had that latter opportunity. Studying here, I scarcely realized what I was doing in the first two years, but toward the end of it I began to appreciate what I was getting.

It is often said that the Indians fled from civilization, that they could not stand civilization, that they could not live in artificially heated houses, or thrive on food that was artificially digested or prepared. This is not true. Within a few years before I came to Dartmouth College I was absolutely what you consider and call a wild Indian,—and I was a bad Indian, for I was a live one! (Laughter.) My studies and the life of civilization have not injured me a bit, physically or mentally. I call upon you to witness that. I have developed and used those principles and traits taught and transmitted to me by my ancestors. When Professor Worthen called upon me to solve mathematical problems, the quickness of observation highly characteristic of the aborigines of this country I often found very useful. My quickness to feel and hear was utilized, and the more I studied the more often those qualities were called into use.

The highly sensitive nature of the Indian — perhaps covered with the old, well-known, stoical visage — is there, always thrilling, always feeling, always listening. With that peculiarly sensitive nature the Indian is highly spiritual. You may call him superstitious. He feels quickly, and his first thought in everything that he sees is the

Maker that he cannot see. He stands before a tree with admiration and considerable reverence, apparently praying to that tree, when he is really facing the Great Mystery beyond. He says, "That is His handiwork, that is His poetry, that is His art." The passer-by may mistake him for merely worshipping that tree, because he is so ignorant, so apparently feelingless. He stands by the rushing river and listens quietly. "It is the voice of the Great Mystery," he says. He stands under the pine and listens. He says, "The music of the leaves is the rhythm of the Great Mystery beyond."

That is the Indian of this country. There is one characteristic of Dartmouth men which reminds me of the original Dartmouth men for whom this College was founded. That is the fraternal feeling. Friendship is first in the mind of the North American Indian. There is nothing more binding or stronger than that idea of friendship. The Indian never goes back on a friend. (Applause.)

One might think from what we have heard from the eminent historian to-day that there are no Indians in this part of the country, and hence Dartmouth College has been deprived of her Indian students. I will ask Dr. Eliot whether there were not some Indians in his vicinity recently? (Laughter.) I venture to say that there was once more some anxiety among the population of Massachusetts, for fear of an outbreak or slaughter at the hands of the aborigines! (Laughter.)

The purpose of this College, as originally founded, before it had matured to what it is to-day, was that the Indians should utilize it. The Indians of this day were not prepared for a college like this. But to-day, and during the last score of years, the Indian has been prepared for entering schools of this kind. The government has excellently provided for the Indians of this country schools,

common schools and training schools, through which nearly all of the Indians of twenty-five years of age can understand and talk English; and they are now mature and ready to utilize the fund that the ancestors of our distinguished guest provided for this College to educate the Indians.

It appears that all the colleges of this country in the older states were founded in something of this same manner. They all originally had a provision for the education of the Indian. This, somehow, has been overlooked and neglected. In the West we have a great many Indians, — 270,000 to-day. We have to-day counties controlled by Indian voters, holding the balance of power between the two great parties. We have Indians who are lawyers and can practise before the Supreme Court. We have to-day doctors among us. Many of these have been educated by colleges or schools where there was no provision made by such excellent people from abroad as has been reported to us during these two days.

I say, while I am personally included among the men who have benefited by this College, and while I shall love her as long as I shall live, that this excellent College should still continue to educate the Indians — those Indians of the western country — if possible; for I would give them the best, and I will select Dartmouth College every time. (Great applause.)

(A selection was rendered by the Glee Club.)

THE RELATION OF AMERICAN EDUCATION TO THE ENGLISH UNIVERSITIES

The President. — I am aware, gentlemen, that we have among us no more useful and no more consistent foe of mere ecclesiasticism than President Eliot; and yet, know-

ing this full well, I find it impossible to present him to you to-night except by borrowing an ecclesiastical term. I referred this morning to the primacy of Harvard College, which made its presence always and everywhere necessary. I beg to present to you at this time, in affection and in respect, the primate of the colleges of New England and of the colleges of the country, President Eliot. (Applause and cheers.)

RESPONSE BY PRESIDENT CHARLES WILLIAM
ELIOT

MR. PRESIDENT, YOUR EXCELLENCY, YOUR LORDSHIP: When I sat down at this table to-night I read for the first time that I was to speak to you on the relation of American education to the English universities. This is a large subject, gentlemen, and you will excuse me if at this hour I touch it but lightly.

The American colleges inherit from the English college. The distinguished guest of Dartmouth College intimated a certain natural confidence in the principle of heredity. I venture to say to him that no people in the world have a stronger confidence in the principle of heredity than the Americans, whether we refer to the inheritance from generation to generation of strong family traits, or to the transmission from generation to generation of established principles of civil and religious liberty. In this country we are firm believers in the doctrine of heredity.

The American college inherited from the English college organization, methods of teaching, knowledge, and the principle that education is the development of personal power. Harvard College derived straight from an English college in Cambridge. Its first teachers were trained at Emmanuel College; its form of government was copied

straight from the English college, when the Colony chartered, through its Governor, Thomas Dudley, the President and Fellows of Harvard College. Moreover, in the early generations in New England it was not only English scholarship, but English benevolence, which developed the first schools and colleges among us. And it is an interesting fact to recall to-night that the origin of Harvard College was partly similar in motive and purpose to the origin of Dartmouth. You have heard during this festivity that it was for Indians that Dartmouth College was originally founded. That is in part true of Harvard also. In the charter of 1650 given by the Colony it is expressly declared that the President and Fellows of Harvard College are to take care for the education of English and Indian youth. Moreover, it was English benevolence which built at Harvard the first Indian college. To be sure, they were never able to fill that building with Indian students, and it soon passed into other uses; but there is the fact—a fact of the seventeenth century, one hundred years before the Dartmouth experiment—that English benevolence set the example of charitable educational aid for the Indian race.

This transmission of culture across the Atlantic has gone right on across the continent. Let me illustrate what one man can do to spread education, to impart through his own personal power to thousands of men in later generations a new influence for good in the world. I take as my example the man who founded at Dartmouth College its Medical School,—Nathan Smith. I wonder how many of you Dartmouth men have heard of him?

Harvard was derived from Emmanuel, through Dunster and Chauncy. Now, what did Smith do? In the first place, he derived from Harvard, thus. He was taught medicine by Josiah Goodhue, who graduated in 1755,

Bachelor of Arts, at Harvard College. There were then no medical schools, and every medical student learnt his art from a medical practitioner; so Josiah Goodhue taught Nathan Smith. Josiah Goodhue stands last but one in a class of twenty-four men who graduated at Harvard with the degree of Bachelor of Arts, in 1755. What does that mean? The classes were then arranged in the order of social rank — not alphabetically, as now, but in the order of the social rank of their parents — and they so stand in the actual Harvard Quinquennial down to the Revolution. Josiah Goodhue was the last but one in his class. He was doubtless a plain farmer's son, — but he taught Nathan Smith medicine.

Who else was in that class of 1755 at Harvard? Two I will mention, — John Adams, Minister to the Court of St. James and President of the United States, and John Wentworth, Governor of New Hampshire when Dartmouth College was here established.

Well, Goodhue taught Nathan Smith; and Smith began the practice of medicine not far from this town. But he found on entering practice that he needed more training. He accordingly reverted to Harvard University for that training, and was the fifth man to take the degree of Bachelor of Medicine at Harvard. In 1798 he founded the Medical School at Dartmouth. He was a prodigious personality. For example, he could teach every subject in a medical school. He taught anatomy, therapeutics, and the theory and practice of both physic and surgery. As Dr. Oliver Wendell Holmes long afterwards said of himself, he occupied not a chair but a settee. (Laughter). But he was an admirable teacher in medicine, and here he founded the school that has done such honor to Dartmouth and has been so serviceable to the country. Not content with that, in 1812 he went to Yale College and there founded the

Medical School of Yale, all alone by himself, again teaching every subject. And, not content with that, in 1821 he went to Bowdoin, and, there established the Medical School of Bowdoin College. Finally he gave four annual courses in medicine at the University of Vermont.

Conceive how that one personal influence, inherited from Harvard, spread over New England, and what an incalculable amount of good Nathan Smith did ! That is the way, gentlemen, that we are all tied together. That is the way great personal power works for the diffusion of knowledge and the elevation of the professions.

This story of one strenuous life merely illustrates the transmissive power, which is, after all, Mr. President, the great hope, encouragement, and reward of all men who work for education. The transmissive power is incalculable, not to be predicted, hardly to be imagined.

That is what the American college got from the English college. That is what England gave New England. (Great applause.)

YALE UNIVERSITY: THE ALMA MATER OF ELEAZAR WHEELOCK

The President. — It is a very great disappointment to us that Yale cannot be represented at our board to-night in the person of President Hadley. President Hadley is fulfilling a long-standing engagement to-day at the inauguration at a neighboring college, Trinity, at Hartford. He sends in place this letter or sentiment. One could detect that it came from his terse and yet fertile pen, and yet, as you will see, there are embarrassments in reading it :

Yale sends congratulations on the rebuilding of what has been in many senses a historical edifice in the American college world. For nearly three half-centuries Dartmouth has occupied an ex-

ceptional position : in the first generation as the northern outpost of American science and religion — like Durham of old ;

“ Half house of God, half castle 'gainst the Scot ; ”

in the next generation as the training place of one who, amid his many titles to fame and honor, has this special claim upon the remembrance of American scholars, that his efforts made our college charters eternally secure ; and during later generations as an institution whose work for the cause of higher learning is thrown into salient relief by the fact that where so many institutions claim to do more than they actually accomplish, Dartmouth accomplishes more than she claims. It is a source of pride to me personally that my father's father was a New Hampshire man and an alumnus of Dartmouth. It is a source of pride to all of us that Yale graduates were so largely instrumental in laying the foundations which are to-day renewed and consecrated.

THE COLLEGE OF WILLIAM AND MARY: THE FIRST TO IDENTIFY GREAT ENGLISH NAMES WITH AMERICAN INSTITUTIONS

The President. — We often speak, gentlemen, of the romantic history of our College. There is a college, as we measure academic distance, far from us, of yet more romantic history, — almost anticipating Harvard as the first college in this country, passing through periods of great and striking change, and more recently having passed through three burnings ; but living now, and never so much alive as to-day. One representing on the political side the great prestige of his name, and with the high repute of a graduate of the University of Virginia, has taken the task of recovering old William and Mary to its original intent. It is a great pleasure to us that President Tyler has come at our invitation from Virginia to sit at our board to-night, and we greet him as he comes. (Applause and cheers.)

RESPONSE BY PRESIDENT LYON GARDINER
TYLER

MR. PRESIDENT AND GENTLEMEN: The honored Governor present here to-night set the example, I believe, of stating his feelings of embarrassment in appearing before you. In like manner I may describe my feelings by an anecdote told of a friend of mine whom I lately left in Richmond, — Captain Gordon McCabe, the President of the Virginia Historical Society. He was a gallant Confederate soldier, and after the war retired to the shades of private life and opened a school in Petersburg, Virginia. The newspaper in the town tried to give him a send-off, and referred to him as "Captain W. Gordon McCabe, the battle-scared veteran." (Laughter.) The next morning Captain McCabe appeared at the editor's door with blood in his eye and pistols in both hands. The editor was profuse in his apologies and stated that a proper retraction and explanation would appear in the next issue. In the next issue this appeared: "It is needless to say that we are horrified at the dreadful mistake that the type-setter made in the issue of our paper yesterday. We were made to refer to Captain W. Gordon McCabe as the 'battle-scared veteran.' That was far from our intention. We meant to refer to him as the 'bottle-scarred veteran.'" (Laughter.)

Following in the wake of so many distinguished speakers, I don't know really whether I am more "scared" or "scarred." I have some consolation, gentlemen, in remembering that I have read the eloquent letter of that distinguished statesman, William Randolph Hearst (laughter), addressed to the American people on the subject of the trusts. He stated in this letter, which I read on the train coming up here, that a great meat-packer had assured a visitor to his establishment that every part of the pig that

entered it was used up, except his squeal. (Laughter.) I can squeal, if I cannot do anything else.

But, to be serious, gentlemen, it affords me great pleasure to say that I am glad to be here upon this most festive and auspicious occasion. I feel already at home, and it is due to two reasons, — to the cordial reception I have received at the hands of so many whom I find connected with Dartmouth, and because also of the associations that crowd upon my memory.

I come from a small college, which is situated within a stone's throw of the place where was planted a great many years ago the first permanent English settlement on this continent. I come from old Virginia, — a country associated with the names of Queen Elizabeth of England, Sir Walter Raleigh, Sir Humphrey Gilbert, King William, George Washington, John Marshall, and Robert E. Lee. (Applause.) Every schoolboy knows that the name once given to all this vast continent, from the thirty-fourth to the forty-fifth degree, was "Virginia," and the name, therefore, the common heritage of every man that breathes under the star-spangled banner of our American Union. And so as New Hampshire was carved out of this territory of Virginia, I can hail the men of Dartmouth as fellow-citizens and fellow Virginians.

I am glad to be here, gentlemen, to bring to you the greetings of William and Mary College, to extend the right hand of fellowship to historic Dartmouth, — founded, like William and Mary, in the days when the country was young, and possessing, like her, an honored English name, The two colleges were inspired in their origin by the same motives, the same purposes, the same objects.

William and Mary was founded and chartered in 1693, and was a child of that great English revolution which placed upon the English throne those grand monarchs,

King William and Queen Mary, whose names are the synonyms of liberty. Her spirit was and has been the spirit of the Bill of Rights which the immortal parliament of that time proclaimed; and that Bill of Rights went through a second edition eighty or ninety years later in the immortal Declaration of Independence drafted by the greatest of the alumni of William and Mary, Thomas Jefferson. (Applause.)

She had the same connection with the Indian race. The Honorable Robert Boyle died at about the time that the charter was obtained, and left a large sum of money for "pious and charitable uses." This sum was invested in the Brafferton Lordship in the North Riding of Yorkshire, and for one hundred years its proceeds came to the college, and the college fulfilled its missionary purpose among the Indians until they faded away from the neighborhood in which the institution was situated. And, in this same spirit of fellowship Dartmouth and William and Mary entered upon their new life under the states of the American Union. When the unfortunate difficulties broke out between the mother country and the colonies, the union between the colonies was loose and precarious. But, as a bond holding the ship of state together, was a society called the Phi Beta Kappa Society, founded at William and Mary on December 5, 1776, and now distinguished as not only the first college fraternity in the United States, but the one having the only patriotic origin. A young Massachusetts minister, Elisha Parmelee, who was a student at the college during the Revolution, sought and obtained the right to establish chapters at Harvard and Yale, and soon after a third chapter was established at Dartmouth. There are now forty or fifty chapters, and the key of the fraternity passes its bearer as a man of education and refinement into any society.

After this, the bonds between Dartmouth and William and Mary became closer and closer, as the years passed on. Not infrequently the men of William and Mary and the men of Dartmouth stood together in the conduct of state affairs. It was John Marshall, an alumnus of William and Mary, who saved the charter of Dartmouth. (Applause.) I may be pardoned for a personal allusion when I mention my father, President John Tyler, and Daniel Webster, who in 1841 stood at the head of the national government. (Applause.) When the Whig party, contrary to their professions in the previous canvass, forced upon the President the issue of a national bank, and all the rest of the Cabinet, under the dictation of Mr. Clay, resigned their offices, Daniel Webster, holding then the position of Secretary of State, resisted the storm of party rancor and prejudice, and stood by the President. He afterwards aided him in settling a quarrel with Great Britain, which on the leading feature of the boundary line between Canada and the United States (in which, of course, New Hampshire had a great interest), was complicated and embittered by the fruitless negotiations of fifty years.

I may say to his Lordship that England at that time was represented at Washington by a man who would have done honor to any nation and to any age. I refer to Lord Ashburton. (Applause.) We are told by Mr. Webster himself that, after weeks of discussion, the movement in reference to a settlement of the question, if any movement was made, was rather backward than forward. Under these circumstances, and at this critical moment, when it seemed that Lord Ashburton, tied up by his instructions, would have to return to England leaving the relations of the two countries more than ever embarrassed, President Tyler called upon Lord Ashburton and entreated him to dis-

regard the little niceties of his instructions and plant himself upon the broad platform of peace and conciliation. I think it is to the glory—I know it is to the honor—of Lord Ashburton that he yielded to the President's entreaties, that he dared to run counter to the wishes of his government at home, and that he assented to a treaty that takes its place among the greatest diplomatic triumphs for peace in the history of the world; and that in doing so, while he proved himself the champion of the rights of England, he also proved himself in a higher sense the vindicator of the interests of mankind.

I wish to add that in 1846, when serious charges were brought against Mr. Webster regarding his use of the secret service fund, President Tyler came from his retirement on his Virginia plantation and vindicated his old friend before the committees of Congress charged with an investigation of the affair.

As an alumnus of Dartmouth stood by an alumnus of William and Mary in his hour of trial, and as an alumnus of William and Mary stood by an alumnus of Dartmouth in his time of need, so the colleges of the country—Yale, Harvard, Dartmouth, Hamilton, and the unpretentious though ancient college which I represent—should stand by one another in the discharge of the duty which they owe to mankind. They have the same common object, they are enlisted in the same great cause,—the education of the people; and in education is recognized the best guaranty for the preservation of the rights of man. The French have a saying which expresses much in a few words: "Pour instruction upon the heads of the people,—you owe them that baptism." The sentiment is a just one. An educated man is like David, the shepherd king of Israel, a consecrated man; and I venture to say, gentlemen, that outside of the churches of the living God the

most sacred altars of morals, of purity, of nobleness, and of civilization are to be found in the halls of the colleges of our land. (Great applause.)

SAMUEL KIRKLAND, FOUNDER OF HAMILTON
COLLEGE: ELEAZAR WHEELOCK'S PUPIL AND
FELLOW-WORKER IN INDIAN EDUCATION

The President. — The relation of Dartmouth College to Hamilton College has been far deeper than may appear on the surface. The relation has been one of a common motive, and as each college has taken its own way it has acted under the impulse of that common motive. I present to you to-night a trustee and benefactor of Hamilton College; and, in presenting him to you, I express the sentiment of every American citizen, that we honor Hamilton College in its graduate, who illuminates every subject in politics upon which he thinks and concerning which he speaks or acts. We feel that when he puts his hand to any political problem, that problem is solved, not violently, but surely. I present to you the Honorable Elihu Root. (Applause and cheers.)

RESPONSE BY THE HONORABLE ELIHU ROOT

MR. PRESIDENT, YOUR EXCELLENCY, MY LORD, LADIES, AND GENTLEMEN: After all the charming, eloquent, and interesting speeches to which we have listened, I feel like that inmate of an insane asylum who inquired of a visitor passing through his ward if he had a piece of toast about him. The visitor said, "No, I have no toast about me." "I am sorry," said the patient, "that you have not a piece of toast. The fact is that I am a poached egg, and I want

to sit down." (Great laughter.) But I cannot sit down on my toast (laughter) without saying something about it.

Few men, either of Dartmouth or Hamilton, know how conspicuous an illustration the two colleges are of that power of transmission which President Eliot has so clearly set before us to-night. In the year 1761 Samson Occom, the Indian student whose brilliant receptivity of education led Eleazar Wheelock to give his life to the lines of instruction that ultimately produced Dartmouth College, taking up his life-work, went as a missionary to his own people and established himself among the Oneidas on the banks of the Oriskany as it flows into the Mohawk.

In that year, 1761, Samuel Kirkland, a Connecticut boy, became a student in Eleazar Wheelock's school at Lebanon. There he learned the Indian tongue; there he devoted himself to a like mission with Samson Occom. In the year 1766, that year in which Samson Occom, with Nathaniel Whitaker, was the vogue in London, preaching before princes and nobles and creating a notable interest in the cause of Indian education, — that year, in which he, with Nathaniel Whitaker, was getting from the King his gift of two hundred pounds and making the Earl of Dartmouth the patron and promoter of the new enterprise, Samuel Kirkland followed his friend and became in his turn a missionary to the Oneidas.

Shortly after came to the same place James Deane, a graduate of Dartmouth in the first class, — a member of the College before the buildings were erected, living in the wilderness and gathering from Wheelock's inspiration the same spirit.

For years these three, the students of Wheelock at Lebanon and at Hanover, labored together with the Oneidas, — Samuel Kirkland the leading spirit of the three. Patient, enduring, persistent, through perils of rivers and perils of

forests, amid cruel and savage foes, enduring the heats of summers and the deep snows of winters, living in a log hut, travelling through the vast and trackless wilderness, one by one he gained the friendship and the confidence of those fierce warriors, until he became the friend and the father of them all. War swept to and fro in the valley of the Mohawk; but in due time, when peace had come, when civilization had approached near enough to the wilderness, he in his turn put into practice the lessons he had learned from Wheelock and imitated Wheelock's example.

We find him in the year 1792 attending the commencement of Dartmouth, bringing with him the Indian chieftain Onondaga; and in that same autumn of 1792 he applied to the newly formed Board of Regents of the University of the State of New York, at Albany, for a charter for an academy, in which he had enlisted the interests of Alexander Hamilton and the Patroon Stephen Van Rensselaer.

The charter was granted, and on a plot of land granted him by the faithful Indians he planted his institution. In the deed of conveyance of the land he expressed his purposes and breathed the liberal and generous sentiments of his preceptor, — so far, so widely, different from the sour and narrow characteristics which have too often appeared in New England religious life. He said it was his purpose to establish an academy for the benefit of the young settlements and of the confederated tribes of Indians, "earnestly wishing that the institution may grow and flourish, that the advantages of it may be extensive and lasting, and that, under the smiles of the God of wisdom and goodness, it may prove an eminent means of diffusing useful knowledge, enlarging the bounds of human happiness, aiding the reign of virtue and the kingdom of the blessed Redeemer."

And for more than a century, upon the hillside from which the College spire looks down to the north over the lands granted by the Oneidas to James Deane, and to the south over the lands granted by the Oneidas for the work of Samson Occom, standing on the lands granted by the Oneidas to Samuel Kirkland, across the two ranges of mountains, beyond the Adirondack wilderness, for more than a century the spirit of Eleazar Wheelock, the spirit that founded Dartmouth and has made Dartmouth what it is, has been doing the same work that the spirit of Wheelock has been doing here. (Applause.)

The specific purpose of these pious men has apparently failed. The work which they sought to do for the Indian has been of but little apparent effect. The savage tribes they fondly dreamed they could civilize have passed away. But great results, nevertheless, flowed from their work. The five great tribes of the Iroquois were the most formidable warriors and the most highly civilized and advanced Indians of our continent. They occupied a strategic point in the continent of North America. From their homes flowed to the south the Alleghany, the Susquehanna, the Delaware, and the Mohawk. To the north their waters ran into the Great Lakes and into the St. Lawrence. Five thousand warriors gathered for the security and the extension of their dominion. They controlled the Indian tribes south to the Carolinas, west to the Mississippi, north to the Lakes and the St. Lawrence, and east farther than the place where we are now standing. Vital to the success of the American forces in the Revolution was the aid or the neutrality of this formidable band of warriors,—men not merely savages, but with a highly developed political organization, politicians and statesmen; and in the great struggle which ended in American independence these three sons of Dartmouth—Kirkland,

Deane, and Occom — held the Oneidas firm as a rock to the American cause and prevented the powerful influence of that confederacy from waging war upon Washington and his forces in the rear. (Applause.)

The greatest strategic movement of the Revolution upon the British side was that in which Burgoyne, passing down Champlain and the valley of the Hudson, St. Leger, passing from Lake Ontario to Oneida Lake, through Wood Creek, across the carry, and down the valley of the Mohawk, and Howe, ascending the Hudson, were to concentrate at Albany, cut the confederacy in twain, and defeat its armies in detail. It was the work of these sons of Dartmouth in the valley of the Oriskany that held the Oneidas friendly to the American cause and enabled Herkimer to turn back St. Leger from Fort Stanwix and defeat that branch of the strategy, leaving Burgoyne to fall helpless at Saratoga.

Inscrutable are the dispositions of Providence. Man proposes, but God disposes. King George, giving his two hundred pounds to promote the cause of Indian education, sets on foot an influence which avails greatly to cast down and destroy his dearest hopes of overcoming resistance in America. The Earl of Dartmouth, broad-minded and far-seeing, giving his patronage and assistance to the new enterprise, serves to contribute greatly to the success of that Washington whose blood runs in his veins and to make the name of his own ancestors among the most illustrious upon earth. (Applause.) A controversy about the control of a little college in New Hampshire brings the genius of Webster to bear upon the mighty mind of Marshall and produces a decision in the Dartmouth College case which stands as a bulwark of property and the rights of contract, as a bulwark to the national power and the true meaning and force of the American

Constitution for all time. (Applause.) The pious impulse of Wheelock, seeking to redress the Indian wrongs suffered in one hundred and forty years of warfare, and to make some recompense for the slaughters, the harryings, and the burnings to which hard necessity compelled our fathers, fails of its purpose at the time, but sets in motion the springs of action that, through the succeeding century and down to the present day, have animated young Americans in carrying through the length and breadth of a great continent the spirit of his example, the characteristics which he sought to impress upon the Indian tribes, so that eighty millions of people, men with consciences, men with high ideals, men of noble purposes, are carrying forward in our day, as they will in the days to come, the cause of justice, of liberty, of righteousness upon earth.

The spirit of Eleazar Wheelock and of Samuel Kirkland, failing of their immediate purpose, is the spirit of the American conscience, the spirit of American progress, the spirit of the American future! (Great applause and cheers.)

The President.—Brethren of the College, in your name I return the thanks of the College to our distinguished guests, who have given us their presence this day, and declare that the work of this high day in the annals of the College is done.

APPENDIX

SERMON PREACHED BY THE REVEREND
AMBROSE WHITE VERNON, IN THE COL-
LEGE CHURCH, OCTOBER 23, 1904

HEBREWS 11:40 — 12:1

ONE of the most notable evidences of the depth of the life of the early Christians is their desire to magnify their relation to the past. If it were ever permissible to glory in the newness of theology, it was then. There never was a newer one; never, I suppose, an occasion where men so naturally provided themselves with new bottles for new wine. But the life in their souls was too divine for them to believe that it was manufactured in one generation, too full of sympathy for man to lead them to minimize the power and peace of the fathers. And so the early church gladly included in their standard books the epistle to the Hebrews, which exemplifies the grace and largeness of a faith that is conscious of ancestry.

What the epistle of the Hebrews emphasizes in the New Testament the Webster centennial and the celebration of this week bring to the consciousness of every one in Hanover. We are living no momentary life; we are partaking an eternal one. We give over the claim to exclusive rights in ourselves. Our pride and our frivolity are alike shameful to us, as we become aware of the great cloud of witnesses by which we are encircled; the sense of our vast obligation to the dead bestows upon us an august value that is not readily detected in the every-day egotists that we are.

"Honor thy father and mother" is not merely a natural sentiment; it is one of the few essentials of religion; it is

one of the requirements that the Lord made of the young man who desired to be assured of eternal life. That man is rightfully called impious, who plans his life with no thought of fulfilling the loftiest purposes of the mother who passed from this world into the next, thinking of him.

But the past, to which a man belongs by right of his creation, does not only consist of his personal ancestors. It consists of all those influences out of the bygone centuries which mould his life. And this is certainly one of the greatest benefits of the institutions of society, — that they bring into the horizon of the most short-sighted the wondrous achievements of this creative past. The state, the college, the church, well-nigh visualize the unseen. As they rear their tremendous ramparts before us, and we realize that they are not to be scaled; that within two of them we were born and that the gates of the third are thrown open at our timid approach, then it is, I think, that, for the first time, we apprehend the security and majesty of our lives. For me they assume the place of those horses and chariots of fire that the young man, whose eyes God opened, saw round about Elisha. When, by the height and solidity of those towers, we measure the tremendous forces which have been expended to secure our safety, our knowledge, and our peace, we begin to understand why the very hairs of our head are numbered. And of all possible human life, that must always be the largest and the completest that enters with solemn and surprised delight into the rights of the citizen of the state, the learner in the school, the worshipper in the church. To be reminded of the struggles and the ceaseless toil and the splendid triumphs of the past tends not to shackle but to liberate the profound impulses of our souls. And the increasing reverence of mankind for the past, which is only a peculiarly affectionate expression of reverence for God,

is shown in the sumptuous commemorative expositions of the state, the centennials and sesquicentennials of our colleges, and the wider observance of the church year by all our religious bodies. We of this community are particularly fortunate in having brought so prominently to our notice this week that it is the courageous and high-souled Founder of the College that has the best right to be considered as the creator of its present fortune, and that the most honored of the patrons of its infancy is still regarded as the most fitting person, through the hand of his descendant, to lay the corner-stone of its great future.

It is not my desire to tell this morning the fascinating and thrilling tale which will be brilliantly set forth on Wednesday. Simply permit me in passing to congratulate every citizen of Hanover, and particularly every student and graduate of Dartmouth, on being connected with an institution that was a direct offspring of one of the most vital religious awakenings the land has ever known, an institution that had for its avowed purpose the uncovering of the eyes of the blind to the splendor of the Christian life, and that owes its name to a nobleman who, while as loyal as any to high responsibilities of state, was most outspoken of all in his loyalty to the uncompromising religion of Jesus Christ, and who supported this College solely in order that the profound faith of Christ might through it become the possession of a larger portion of mankind. I congratulate you therefore most of all that to be possessed of Dartmouth spirit in the historic and distinguishing sense is to be possessed of an adamant trust upon the Sublime Figure of the human race and an intense enthusiasm for His service.

My purpose this morning is to call attention to the most exalted method of discharging our obligation to the past, an obligation that is so well symbolized by those

words of Joshua which were aptly quoted to us on Thursday night: "And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not, do ye eat." Receiving this unmerited bounty at the hands of those who have worked for us with more intention than did the Canaanites for the men of Israel, how shall we best discharge our vast debt to them?

The traditionalist says: "By keeping out the weeds and planting no modern and therefore inferior seed of our own." The indifferentist says: "By keeping the soil at the same standard of efficiency in which we received it." The man who reveres the past says: "By increasing its efficiency to the limit of our strength."

I wish to put before you two grounds for adopting the last of the three answers for our own.

The first is that in order to keep the land in the same fertile condition in which we found it, we must be continually replenishing it; in other words the only wise conservatism is a healthy radicalism. The man who makes his father's name respected is he that has done most for his own. The capital we receive by inheritance would be robbed of its value unless new projects were constantly being undertaken, which maintain the rate of interest. The reason why so much of our capital is safely invested in traditional ways is because there are those who find new methods of investment for theirs. The older methods of investment are not sufficient for the accumulating capital of to-day. It is after all the financiers that are both wise and daring that render the rest of us secure. So in the great matters of state it is the man that faces the future in the most untrammelled spirit that best conserves the past. It is only he who underrates the mighty power of the past that fears that we shall cut loose from it. When the past

is put by with scorn, it tramples upon its scorners. Out of the frenzy of a French Revolution a despotism is born. When, in a moment of arrogance, we see the great, powerful Cromwell, in proroguing the Long Parliament, lifting the sacred mace, and saying, "What shall we do with this bawble? Take it away!" we do not wonder that it returned to crush his protectorate. The new will last if it reverence and fulfil the old; if not it will but prepare the way for a great reaction, whether it be theology, education, or a theory of government. But the man that most reveres the power that has been placed without personal merit into his hands by God's long centuries is he that feels most serene amid untried problems, assured that a noble future is bound to be the product of a sacred past. Lincoln was among the most radical of the men of his time, but he preserved the country, not Clay. There is not much doubt that his reverence for Washington and the fathers gave him the power to take a step in advance of them. Indeed, the great enthusiasm for the Union that in those glorious days was so much more widespread and effective than the enthusiasm for freeing the slaves, was the product of a mighty reverence for a sacred past, and it was this very reverence that remade the country on different and nobler lines. It preserved the Union by making it over again. In education it is the same. The new fields of science have not only commanded new forces to till them, but they have invigorated the laborers on the older fields; never, for example, have men understood the glories of the Scripture as to-day. The history of Christian doctrine proves that it is only the heretic that keeps theology alive. In any science it is the discoverer of the new that best demonstrates the worth of the old. And in religion this law is as true as in government or education. Amos set off the Hebrew nation on a new and unparalleled service of

God when he bade them to drop their ancestral ritual and betake themselves to justice, but it was in the name of the God of their fathers that he adjured them so to do. Jesus Christ came heralding the establishment of the kingdom of God on earth, the least citizen of which was greater than the greatest prophet, yet he announced that he had not come on an errand of destruction but of fulfilment. It was the traditionalist, the conservative, that was doing the destroying; it was necessary to trim the law at a hundred points to save its massive trunk. Luther turned the world upside down, but he did so because Paul nerved him to the deed. Adaptation to environment is the necessary law of all life. The only way to save America is by driving it onward; the only way to maintain Dartmouth is by some method of enlargement, not necessarily numerical; the only way to be able to say our prayers in faith is to make them larger every day and to induce the Malay and Hottentot to join in them.

The first reason then for paying our obligation to the past by seeking to transcend it is that only so will we save it. But there is a second and a mightier reason. It is that the spirit of the past, which is more important than its achievements, is nothing else than the spirit of progress. The vineyards that Israel had not planted did not grow wild; their Canaanite possessors had planted them, and when they planted them they were radicals; they made short work of most ancient thorns. And so have these ancestors of ours been pioneers in things of government, of education, and religion. The spirit of the past is a spirit of progress. Who come most readily to mind when we think of the great cloud of witnesses of the past? How about Euclid and Copernicus and Galileo and Newton and Darwin? How about Caesar and Justinian, Giotto and Michael Angelo, Washington and Cromwell, Paul and

Luther, Shakespeare and Chaucer and Wordsworth and Browning? How about Socrates and Buddha? Moses and Amos? Pestalozzi and Froebel? How about the prophets and the Lord? These creators of the past, were they men that feared to leave their own country? Or were they men that obeyed the mighty impulses of their own hearts and went out not knowing whither they went? How about Wheelock himself, whom in a way we celebrate afresh? When he gave himself over to the new life that Whitefield brought, despite the scorn of the learned, was he a small traditionalist then? When he went forth into the scantily settled provinces of New Hampshire and became a voice crying in the wilderness, was he trying to keep what he had or trying to take his part in creation? It is true that he had the defects of his qualities. He was a very faulty and suspicious and domineering man. Whitefield was quite right in writing him: "The best souls are liable sometimes to mistake fancy for faith, and imagination for revelation. My advice is to contract instead of enlarging." And yet Dartmouth owes its existence to the rejection of that excellent advice, to the triumph of huge religious impulses over the spirit of hesitancy and criticism. It is better to be a cantankerous optimist than an amiable cynic; it is truer to the great deeds of the past. Criticism is superb in its place, but its place is the clearing away of débris after some mighty building has been planned. Those men pay best their debt to the race, not who criticise every proposition because it does not conform to accepted standards, but who feel themselves borne along by the mighty life of the past to something as new and as true as the founding of a college in the wilderness or the unshackling of the fetters of a rusty tradition. As Crothers has recently pointed out, that is what Paul meant when he told the timid converts

100